A Manual of Church Methods

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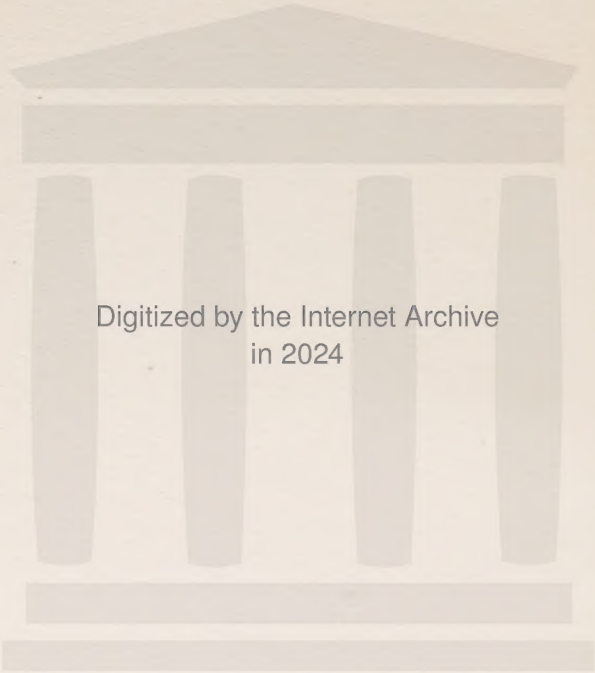
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A MANUAL OF CHURCH METHODS

By FREDERICK A. AGAR

Author of
"Modern Money Methods," "The Stewardship of Life,"
"Church Officers," "Dead or Alive," etc.

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PREFACE

THE church of Jesus Christ must fill a large place in the world of today and tomorrow, for the hope of a world being saved to righteousness and from the ravages of sin is through the gospel of God's only begotten Son.

If the local church is to fill its place adequately in the plan to save a lost world it must educate and project every child of God into intelligent, wholehearted Christian service. Plans, programs, and mechanism are therefore needed. The first consideration, however, must always be the spiritual life of the individual Christian. Therefore many of the suggestions contained in this volume concern the development and training of the individual for a vital spiritual life and service.

The mechanics of a local church are very necessary, but always are an impediment to progress unless kept closely in touch with the will of God, so that *a thing* shall not displace a proper relation to *a person.*

The writer and compiler of this volume does not presume to pass along as his own all the materials herewith presented, for most of the plans and programs contained herein have been gathered from

much people in many places, and to all of those unnamed servants of God the praise and gratitude of the author are now lovingly given.

It must not be the expectation of any reader that all of the suggestions contained in this volume will be useful to him, but here and there every one will find something that will be suggestive to an alert mind and will have an application to a needy situation in a local church. On the other hand, it must be remembered that this is not a technical treatise on Evangelism or Religious Education, and for a full treatment of either of those or other subjects my readers must go to the many excellent books specially prepared by competent authorities on those specialties in church management.

A sincere effort has been made to avoid duplication in details contained in some other books for use by church workers prepared by the same author. At the close of this volume some references are made to the books in which such details can be found. A short bibliography is also furnished for the guidance of those who desire to pursue Evangelism or Religious Education to a scientific conclusion.

F. A. AGAR.

NEW YORK CITY, APRIL, 1922.

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CHAPTER I

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1. Organization

The local church needs to be a well-organized body if it is to accomplish the work that confronts it. Too much organization is very detrimental, but not enough is equally harmful.

Whatever organization is attempted must be both simple and unifying and must aim to encompass all the constituent life of the church in order that every

one may be enlisted in a type of service which will promote individual growth and at the same time enable the whole institution to do the whole of its task in a worth-while way.

The average church has too many segmentary organizations which tend to competition and not cooperation, and ofttimes the numerous organized groups using the same people and at work under the same roof have no sense of unity. The purpose of this chapter is to present a form of organization simple but unifying.

2. An Efficient Church

A maximum of sixteen things should confront the average local church that seeks to meet all the needs of its situation. A local church should not set out to accomplish all the goals at one time. Select the initial points, try them out, and then take up the others later on. It is surprising how one goal achieved will lead to others being attempted; the success begets a kind of appetite for doing things. The sixteen possible goals are as follows:

(1) An inventory of all the resources of the church (made by the men, if possible).

(2) A survey of surroundings and opportunities.

(3) A plan of campaign for future operation.

(4) A program of activities to meet the needs of the plan.

This program should aim to utilize all the forces of the church.

(5) An educational committee with a definite study program touching all the kingdom phases.

(6) A prayer league.

(7) A unified budget, and the use of the duplex envelope.

(8) An annual every-member canvass.

(9) An annual fellowship visitation.

(10) A working board of church officers. The church-membership divided up into as many groups as there are pairs of deacons; each pair of deacons to be concerned for all in their group.

(11) A well-organized, properly graded Sunday school.

(12) A woman's union with half the women of the church enlisted in some activity.

(13) A young people's and junior organization with definite expressional activities.

(14) A special evangelistic objective with personal workers' league and converts' training class.

(15) Expressional activities, such as mission school, foreign-speaking work, rural schoolhouse work, jails, hospitals.

(16) A men's brotherhood with definite expressional activities along social service and evangelistic lines.

3. Task of a Local Church

There are five main fields in which the churches as a whole and each local church are of necessity to labor for the Lord Christ:

(1) *Evangelism.* This involves every process which aims to produce people as disciples of the Lord, through faith in the Saviour.

(2) *Education.* This includes all of the processes which tend to produce a household of faith, strong and active in the nurture and culture of divine grace and the truth of the word of God.

(3) *Stewardship.* This deals with the foundations and practises of Christian accountability for seeking and winning a lost world in the name of Christ. To do the will of God in that respect requires every child of God to be a steward and to use the first-fruits of all in the life for His cause throughout the whole world. Of necessity it includes what is known as missions.

(4) *Enlistment.* Here are found all the personal ministry, civic, and service activities of the church in its neighborhood and city. This is often termed Social Service.

(5) *Social Life.* The church is a household of faith and therefore has a definite task of furnishing its members and friends with social opportunities which promote fellowship acquaintance and supply the normal life with relaxations and Christian pleasures.

4. A Plan of Work

For decades the average church has been conducted on the hit-and-miss plan which accounts for so much of its failure. As an alternative for

the presentation in the previous paragraph this second plan of work is presented.

A plan of operation with definite goals for at least a year in advance ought to be made by every local church. The plan should cover five objectives:

(1) The care of the membership—deacons and deaconesses in charge: Resident: add — number to the church roll. Non-resident: reduce to — number. Prospects: win — number during the year. Spiritual development: — attending morning service. Evangelism: — conversions, — attending evening service.

(2) Finances—treasurers and financial secretaries in charge: The budget: increase — per cent. over last year for current expense and missions. An annual every-member canvass. Stewardship: — enlisted in stewards' league. Mechanical processes:[1] — number using envelopes. Increase in publicity concerning giving life of church.

(3) Social Life; relating every member to the social life and entertainment program of the church (paid for by church funds).

(4) Music development: A children's chorus. An orchestra.

(5) Education: Bible study: a week-night study group of — number. Stewardship: a well-developed program throughout church. Missions: — per cent.

[1] By this is meant the production of needed appliances, such as double-pocket envelopes, records, etc.

of church-members in study groups. Christian living: every new member instructed in the arts of Christian living through organized classes.

For instance, the plan should be made to enlist half the constituency in some definite study group during the first year through a Sunday evening church school. To increase the number of contributors to current expenses and missions by — per cent. through an every-member canvass. Every department and phase of work should be included in the plan and a worthy objective placed before the organization as a whole. The plan should aim at the utilization of practically every available member.

An actual plan undertaken by a church of 470 members located down-town in a city of two hundred thousand is shown here:

THE CONSTRUCTIVE PLAN FOR CHURCH

Year 1921-1922

1. Relief Department—Women's Union, Men's Brotherhood.

Dinners for underfed school children every school day, all they can eat for two cents; average forty-two a day. Medical and surgical aid for sick poor. Neighborhood visitation. "Flower Girls' Association" represented. Thanksgiving and Christmas work-basket dinners, stockings, and good cheer.

2. Industrial Department—Young People's Society.

Vacant-lot gardens for forty children. Boys' shoe-cobbling class. Three cooking- and housekeeping-classes. Four sewing-classes.

3. Social Department.

The social center of the community. Fine gymnasium, two tennis-courts, and ten clubrooms for clubs, games, and physical culture. Free tub- and shower-baths. Thirteen clubs for all ages and both sexes. Socials and entertainments. Summer outings, "hikes," camps, and picnics.

4. Educational Department

Branch of public library: "Story Hour." Classes: violin, piano, elocution, "school help." Orchestra of fifteen pieces with competent instruction. Savings-bank represented, teaching thrift and economy. Classes in Stewardship, Missions, etc.

5. Religious Department.

Sunday school; average attendance, 327. Teachers' training-class for personal work. Bible agency, representing the Bible publishing agency of the denomination. Young people and junior league's attendance doubled. Preaching services Sunday morning and evening with forty per cent. increase of attendance.

6. Financial Department.

This work is carried on by five officers and forty volunteer workers. An annual increase of $4,800 in receipts.

A plan for a family church follows:

GOALS FOR THE CHURCH

1. One new follower of Christ annually for every eight members.
2. One minister or missionary produced from its membership during a five-year period.
3. One of its young people in a Christian college for every one hundred members or major fraction thereof.
4. Gifts by individuals (in addition to church offerings) and legacies or annuities for missionary, benevolent, and educational work.
5. A fifteen per cent. increase each year in offerings to missions and benevolence.

SOME FIRST STEPS

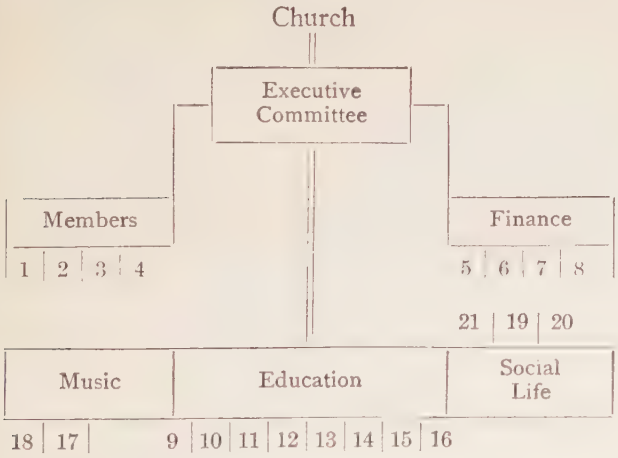
1. Aim to secure an immediate fifteen per cent. increase in attendance on Sunday services and to double the attendance at prayer-meeting.
2. Bring the average attendance at Sunday school up to seventy per cent. of present total enrolment and make enrolment at least equal resident church-membership.

3. Enlist all uninterested women in the work of the woman's organization.

4. Plan an aggressive effort to enroll all the young people of the church in the Young People's Society and enlist them in some definite form of social service.

5. Double the number of homes receiving the missionary magazine and a denominational weekly with a view to the ultimate introduction of these papers into every home.

5. The Local Church a Unit



Explanation. Members should be cared for in four subdivisions (the figures given are those in the chart):

1. Resident members in a unit or group plan.
2. Non-resident members through a corresponding secretary and committee.
3. Prospects; those who come in and out of the public services but are not members.
4. Evangelism; seeking the unsaved.

Financial operation may well be subdivided as follows:

5. A Budget Committee to see that a proper budget is prepared for the whole church.
6. An Every-member Canvass Committee to plan for the annual visitation of all members.
7. A Stewardship Committee to see that education in stewardship is constantly carried on and a tithers and stewards' league is organized and maintained.
8. A Supplies Committee to provide envelopes and all other materials needed to conduct properly the finances of the whole church.

Educational plans must be made to meet the needs of the following subdivisions:

9. Pulpit.
10. Bible school.
11. Women's Union.
12. Men's organization.
13. Young people's society.
14. Vacation Bible school.
15. The church school.
16. Week-day religious education.

The music life of the church should be planned along two lines:

17. Song: (1) Congregational singing; (2) children's choir; (3) quartets and chorus.
18. Instrumental.

The social life of the whole church needs to be planned with the three groups in mind:

19. Children.
20. Young people.
21. Adults.

The Executive Committee may well consist of pastor (chairman), two deacons (one to be vice-chairman), two deaconesses, two trustees, current expense treasurer, beneficence treasurer, both financial secretaries, chairman music committee, clerk of church or official board, Bible school superintendent, president of women's union, president of young people's society, and any other church officers, and also two members at large to be elected by the congregation. This group is competent to discuss the whole work of the whole church and under the supervision and authority of the church to coordinate and correlate the work of every department in the interests of the whole.

The Executive Committee might be assigned as follows: *Member group*, one deacon, two deaconesses, church clerk; *Finance*, one deacon, church treasurers, financial secretary; *Social*, one trustee,

one "at large" member, president women's union; *Music,* chairman music committee, one trustee, one "at large" member; *Education,* Bible school superintendent, president of women's union, president of young people's society.

Under the direction of these committees the work of the various groups should be organized and then the enlistment and organization of the working forces in the church should be systematically carried out.

6. Proposed Organization of Church and Program

I. Parish Organization

Community divided into four districts from corner of —— Avenue and —— Street, a captain over each with the following committees:

1. *A Lookout* or *Membership Committee,* whose duty it shall be to call on persons moving into that territory who may have no special church home in the city, or persons whose names are suggested through the district captain; to get acquainted with them and to facilitate their getting acquainted in the church and assist them if they are thinking of membership; to see that new members are welcomed, called upon, and identified with organizations in the church to which they would normally go. In this work promptness has decided value.

2. *A Conservation Committee* or Unit leaders, to be made up of men and women, each of whom shall

have general supervision over from six to eight families in the district; each leader is especially asked to become acquainted with the families assigned to him (or her), calling on them often, particularly in cases of sickness and special need; keeping in touch with those who have gotten out of the habit of church attendance; assisting, if possible, in straightening out difficulties; always working toward the goal of interesting the entire group in active relation to the church.

3. *A Corresponding Clerk* and *Committee,* whose duty it shall be to keep in touch with all non-resident members.

II. The Church at Worship and Devotion

1. *Morning Worship and Preaching.* Quartet music and congregational singing. Sermonet and general adaptation of service to meet the needs of young and old. Biblical sermons with the object to deepen the sense of God's presence and to develop the desire and determination to do his will.

2. *The Evening Service.* Quartet and chorus choir; special musical numbers; monthly musical programs. Sermons, evangelistic—applied Christianity; popular topics that touch the every-day life.

3. *The Midweek Service.* Church night program for two periods of eight or ten weeks each, with program that should be shaped somewhat along the following lines:

6.30 p. m. ..... Fellowship lunch at the church.
7.15 p. m. ..... "Church Family Worship."
7.45-8.30 p. m. .... Recreation period for children. Leadership and teacher-training classes for all others.
8.30-9.15 p. m. .... Missionary education for all.

The regular midweek program to include: Community singing of gospel songs; young people's choir; Bible exposition and practical topics of social and religious significance; congregational participation; fellowship half-hour following formal program; various organizations and groups responsible for attendance.

4. *Evangelism.* Special evangelistic services; cottage prayer-meetings; occasional special vespers; personal workers group; membership goal and pre-Easter campaign.

III. The Church in Education

1. *The Sunday School.* (Superintendent and Religious Education Committee.)

(1) Completely graded school with all departments organized.

(2) Necessary equipment.

(3) School financed through church budget.

(4) Classes organized in all departments above juniors.

(5) Monthly officers and teachers' conferences.

(6) Campaign for increased attendance.

(7) Conservation through careful and constant follow-up of scholars.

(8) Special attention by superintendents given to programs of worship, instruction, expression, training in temperance, giving, etc.

(9) Graded social service.

(10) Teachers' training-class and individuals taking correspondence courses.

(11) Workers' library, with reading circles.

(12) Missionary instruction under the supervision of church missionary committee, and special Sunday school director of missions.

(13) Decision Day as culmination of systematic program of evangelism.

(14) Pastor's instruction class.

(15) Daily vacation Bible school during the summer.

2. *Missionary Program.* (Church Missionary Committee responsible.)

(1) Missionary Committees in women's organization, men's club, young people's society, etc.

(2) Campaign of instruction in stewardship and enlistment of members in Stewardship League.

(3) Goal of every member contributing something to missionary objects of world missions.

(4) Church school of missions at church night service.

(5) Special classes studying missions during the year.

(6) Reading contests in the various departments —men, women, Sunday school, World Wide Guild, young people.

(7) Missionary plays and pageants.

(8) Missionary library.

(9) Secure subscriptions to "Missions" magazine and the denominational papers; and the reading of general missionary literature.

(10) A missionary room with maps, curios, etc., for use by Sunday school, young people's society, and other groups.

3. *A Literature Secretary* and *Committee*, whose duty it shall be to secure and distribute needed literature.

IV. Objectives of Young People's Work

1. See regular Sunday School Organization and Program (ages 12-24).

2. Young People's Council with correlated program of instruction, expression, training, social life, and social service for all young people of the congregation.

3. Young People's Society. (Junior, Intermediate, and Senior societies.)

4. The whole program of young people's work financed through the church budget.

5. Boy Scout, Camp Fire, and other organizations that may contribute to the welfare of our boys and girls.

6. Junior and Senior World Wide Guild.

7. Life Service League.
8. Community clubs for high school girls, high school boys, young women, and young men.
9. Gymnasium groups.
10. Week-night Bible study class for young people.
11. Participation in entertainment of National Young People's Convention.

V. Woman's Work

WOMAN'S ORGANIZATION—LINES OF ACTIVITY

1. Support of the regular program of the church.
2. Parish calling.
3. Responsibility for girl's work of congregation.
4. Missionary education and service.
5. Industrial work.
6. Promoting acquaintance, sociability, and mutual helpfulness among women of congregation and community.
7. Hold annual mothers and daughters' dinner.
8. Participate in work of Woman's Cooperative Alliance.
9. Americanization work.
10. Personal evangelism.

VI. Men's Work

MEN'S CLUB

1. Conduct men's Bible class.
2. Support the regular program of the church.

3. Promote acquaintance, sociability, and mutual helpfulness among men of the congregation and community.

4. Responsibility for work with boys and young men, especially in gym and Boy Scouts.

5. Hold annual fathers and sons' dinner.

6. Leadership in efforts toward community betterment.

7. Assist in Americanization work.

VII. Social Life

SOCIAL COMMITTEE

1. Promote sociability among congregation.

2. General social evenings at the church.

3. Conduct a "Fellowship Visitation Day."

4. Encourage and assist in promoting social program of the young people.

5. Organize "Neighborhood Night Program," on Friday evenings—moving pictures, music, etc.

6. Serve as clearing-house for socials, entertainments, pageants, etc., of all departments.

VIII. Finance

CHURCH FINANCE COMMITTEE

1. United budget and double-pocket envelopes.

2. Instruction in giving.

3. Fellowship fund.

4. White gifts at Christmas and Children's Day offering.

5. Annual every-member canvass.
6. Careful follow-up of pledge payments.
7. Three or four thank-offerings. (No personal solicitations.)

IX. Publicity

1. A Publicity Committee.
2. Weekly bulletin.
3. Send live news items to daily papers.
4. Consider parish or community medium similar to "Lynhurst Herald."
5. Advertising space in Saturday papers.
6. Small signs on several street-corners.
7. Cards framed to hang in barber-shops, stores, or other public places.
8. Special lettered signs for daily use on bulletin-board.
9. Carols, Christmas week.

7. Church Goals

A card similar to the enclosed, when given proper circulation and then emphasized by adequate educational and training plans, is very useful in any church:

GOALS OF THE CHURCH

June 1, 1921 to May 31, 1922

1. One hundred and twenty-five accessions during the year, seventy-five of these by baptism.
2. A Tithers' League of two hundred members.
3. An average attendance of at least one hundred and twenty-five at prayer-meeting.

4. A total average attendance of at least six hundred at the church services on Sundays.
5. An average attendance for the year of four hundred in the home Sunday school.
6. A graded Sunday school of seventy-five at mission station, with an average attendance of at least ten in the Adult Department.
7. A standard Senior Young People's Society of one hundred members.
8. A standard Intermediate Young People's Society, with an average attendance equal to sixty per cent. of the enrolment of the Intermediate Department of the Sunday school.
9. A Junior Young People's Society, with an average attendance equal to sixty per cent. of the enrolment of the Junior Department of the Sunday school.
10. One full troop of Boy Scouts.
11. Two hundred persons in the Missionary Reading Contests.
12. A carpet for the Sunday school room.
13. Ninety per cent. in all services uniting in the service of song.

Do your share, and the goals will be reached.

8. A Board of Promotion

A Promotion Committee. Many local churches now have an advisory committee, but such a group does not really meet the needs of the situation. The average church is long on advice and short on execution. The situation at least demands a promoting body which shall represent the whole church in all its activities. Many churches refuse, however, to grant executive powers to such a group as is described here.

The official board is not thoroughly representative of the whole organization, for too often the officials are all men and are a sort of monarchy, and therefore unable to plan for the execution of the whole task of the whole church. For instance, what do the men officials know about the women's work? Very little, in most cases. Even the pastor has often been obliged to keep his hands off that department. In many a local church the men officers do not frequent the church school or the young people's room. A Board, or Committee, of Promotion will help meet the needs of the case. The name is immaterial, provided the end sought after is attained. Such a board or committee might well be composed of the pastor, one or two of the lay spiritual officers (elder, steward, deacon), one or two deaconesses, a trustee, the clerk, the two treasurers, the financial secretaries, the heads of every subsidiary organization, such as the church school, the women's union, the young people's society, and the men's organization, and then two unofficial members at large. This promotion body would construct the church plan, would make up the program for the year's work, and then having submitted it to the governing body and obtained approval, would assign the tasks to the various organized groups in the church, and see to it that the heads of those departments secured the cooperation of all their workers, and thus the actual attainment of the goals in the plan. To produce a sense of accountability has value.

9. The Executive Committee

Many churches have promotion committees or advisory boards. The need is for a thoroughly representative group to whom shall be given *executive* powers for the sole purpose of seeing that the things which the church desires done are promptly and thoroughly done. Another purpose in having an executive committee is to maintain the unity of plan and program throughout all departments of the local church. An executive committee, made up of the heads of all departments, the employed force of the church, and two unofficial members elected annually, will constitute a valuable addition to any organization doing the work of a local church.

This group must not be confused with a board of deacons, stewards, or elders, who are not competent to do what this executive committee is constituted to do. For instance, what does a board of deacons know about women's work or the financing of the whole church or a lot of other technical work done by the departments? Moreover, lay spiritual officers need to attend to their work of ministering to the household. The pastor should be the chairman of the executive committee. A lay vice-chairman should also be appointed. Such an executive committee should refer all plans and programs to the voting body in the local church before attempting to execute them. Nothing should be attempted without first securing the sanction of the

democracy; this safeguards the organization from the overlording of a small group and places the primary responsibility where it belongs—upon the whole membership of the church. Moreover, discussion has distinct educational value.

10. A Working Staff

The staff of a local church may be composed of the following in the order named: (1) minister; (2) office secretary; (3) pastor or assistant minister; (4) educational director; (5) music director; (6) social secretary; (7) pastor's assistant; (8) boys' work director; (9) girls' work director; (10) bookkeeper.

A small church will have a minister for full or part time, and then as the church grows larger and is able to finance its operations, the personnel of the working force would be increased to meet the needs of the local situation.

In some cases items three and four are combined, but if the financial situation allows, it is best to have an educational expert whose sole duty it is to plan, program, and develop the educational needs of the whole church. One of the chief causes of inefficiency in the average local church is the failure of the institution to do a scientific piece of education with the members of the church. The average pastor is unable to do the needed educational work, except in a small church, because his duties are already of such a diversified character that he cannot

become a scientific educational director for the forces under him.

11. Family Constituency Roll

For use in a church office the card shown on page 33 has been largely used.

12. Canvass Information Card

For use in making a Social Canvass in a Church Parish.

1. Names and addresses of any families in the district visited who might be brought into the fellowship of our church:

.....

.....

2. Names and addresses of any families in the district who do not attend any church regularly:

.....

.....

3. Names and addresses of afflicted, needy, or aged, who should receive pastoral attention:

.....

.....

FAMILY CONSTITUENCY ROLL

	Member of Local			Christian, not church member	Not a Christian
	Church	S S.	Y. P. S.		
1. Address					
2. Husband					
3. Wife					
4. Children, give age if under twenty:					
(1)					
(2)					
(3)					
(4)					
(5)					
5. Other members of household:					
(1)					
(2)					

13. Inventory

No local church can use resources which are unknown to the leaders and workers of the organization. Why not take stock of your possessions? Find out how many men are in your constituency; how many women, boys, and girls; how many people who can sing, how many who can play a musical instrument. Note the number of Bibles, hymnbooks, pencils, fans, etc. Find out how many members have had technical training to enable them to teach; how many members worship with due regularity, serve in some capacity in the work life of the church, and give to current expenses and beneficences; who can do personal work with the unsaved. Note the people in your constituency who have the ability to meet and greet people, and therefore would make good ushers. It may be quite a task to obtain this information, but it is practically essential if efficient service is to be rendered through the organized group. Many other items than those mentioned above should be carefully noted down when the inventory is being made. It means a house visit on the plan of an every-member canvass and also a thorough examination of the physical properties of the church. The men can do it on one Sunday afternoon and one week-night; and in the doing of such work the men will have opportunity to learn more intimately the needs of their local church.

14. Survey

An inventory having been made of the resources of the church, the next thing needed to be done is to survey the field of activities. How can you make good use of what is posssessed unless you know the condition and needs of the situation that confronts you. For instance, the church cannot make an adequate social life program until the places of public amusement which cater directly to the constituency *are realized*. What other churches are in your neighborhood? Is their work competitive or cooperative? How many unchurched people are there within normal reach? Is your church institutional, down-town, or family in its needs? This can be answered properly only after a thorough survey of surroundings has been made.

This task is often undertaken by the women's union as it means many afternoons of patient follow-up work. Eyes as well as tongue and ears should be used by the workers. A rural field or village church needs to make a survey just as much as a down-town church. Neither organization will ever meet the needs of its situation until all the facts are in hand and are being used as the basis of a plan and program of service.

For collecting the information gathered in the house calls two forms of cards are shown, which are quite simple in the requirements. These cards should be filed for future reference.

Block .....

COMMUNITY CANVASS

Name .....

Address .. ..

Church	Mem.	Pref.	Children by ages
Bap't			
Cath.			
Chris.			
Cong'l			
Epis'l			
Luth'n			
Meth't			
Pres'n			
Unchurched			

.....

Remarks .....

.....

HOUSE TO HOUSE SURVEY REPORT CARD

Family Name .....
Fill this in for every family. If foreigner, state nationality

Address .....
Fill this in for every family. Give apartment, home, or hotel

Husband's Name .....
As James, Charles, etc.

Wife's Name .....
As Mary, Grace, etc.

Membership in what church	Attends what Sunday school

Denominational Preference .....
Write plainly. Be accurate!

Children *Give first name*	*Age*	What Sunday school are they in?
.....		.....
.....		.....
.....		.....

Is there a baby in the home? Name .....

Age .....

What other members in the home .....

Note special need or social conditions .....

.....

Special information for the pastor

15. Women's Union

Instead of the divided activities of an Aid Society and a Missionary Circle, many local churches have found it wiser to have a Women's Union into which all the women of the church and congregation are brought. Then as many departments of work are organized as the situation demands, and every woman is asked to join one or more of the departments. There are no dues, as the Women's Union should be financed by the church in its regular current-expense budget and enough money set aside to enable the women to do what is required through the various departments. For instance, the Women's Union has a president who is elected by the church and ranks with the other elective officers of the church. Then there is a treasurer and a recording secretary. Then such departments are organized as the following: enlistment, missions, social, literary, White Cross, evangelism, and World Wide Guild or young women's missionary group. Others can be organized if the local situation demands it. Each of these departments has a vice-president elected by the group.

The cabinet or executive committee of the Women's Union is composed of the president, secretary, treasurer, and all the vice-presidents. The departments meet as often as the work requires. The union has a monthly meeting when the concerns of every phase of the work are considered, reports

made, and a half-hour missionary program presented. A social half-hour with refreshments, paid for out of the funds of the union, concludes the exercises of the afternoon. There are many unenlisted women in the church and much work of great importance to be done, so that there is work enough to engage every woman in a really worthwhile task. No money is raised by the Women's Union, as every woman gives as an act of stewardship her maximum to the church budgets for current expense and missions, and then the women are adequately financed in the church budget. Set free from money-raising, they can really serve the church in a large way along educational, social, missionary, and enlistment lines.

All the women of the church should be linked up in one organization to achieve four great objectives: (1) evangelism; (2) education; (3) social (social life); (4) personal ministry or enlistment—sick, needy, non-participating, etc.

A small country church should have at least the following sections: (1) pastor's aid; (2) missionary; (3) social; (4) literary. Local needs will suggest some further provision.

Larger churches have often found need of additional sections, such as: (1) personal evangelism; (2) intercessors; (3) social hygiene; (4) sewing; (5) ushers; (6) music; (7) systematic visitation; (8) cooking-school. Local conditions may require some further organization.

16. A Pastor's Plan

Every minister should plan his daily work, as well as plan the work of his church, for a year.

His family and congregation might well be acquainted with the plans so that no interference would be inadvertently made. Here is one outline for such a planned day and year:

	His Plan	Church Plan
A. M.		1. Time schedule—keep to it.
7-8	Family.	2. Devotional life.
8-9	Devotional period.	3. A reading plan—
9-12	Study.	Bible knowledge, missions, sermonic.
P. M.		4. A sermon plan—
12-1	Interviews.	personal, doctrinal,
1-2	Lunch and family.	missionary, evangelistic.
2-5	Pastoral work.	5. A pastoral plan.
5-6	Gymnasium and recreation.	6. A work program.
6-7	Dinner, family.	7. A program of extension.
7-9.30	Church services, socials, etc.	

Of course any pastor can be interrupted at any time for emergency needs, and no plan should make him inaccessible to his people who are in real need of his services. Trivial interruptions make many a preacher produce poor sermons.

CHAPTER II

ENLISTMENT

17. Enlistment Campaigns and Enlistment Cards:
    New Member.
    Church Enlistment.
    Service.
    Special Enlistment.
18. Non-resident Member.
19. Evangelism Methods:
    Enlistment Card.
    Personal Enlistment Card.
    Win-One Card.
20. Financing Evangelism.
21. The Unit or Group Plan.
22. Attendance and Report Cards.
23. Church Night.
24. Gospel-team Work.
25. Advance Step Enlistment.
26. Average Attendance in Bible School.
27. Ushers.
28. Family Sunday.

17. Enlistment Campaigns and Enlistment Cards

Every individual entering into the membership of a local church should be faced by the obligations of membership before being admitted. To admit a person to an organized group when God and the group have put financial, service, and worship ob-

ligations into the terms of admission, and the incoming individual is not so informed, is neither Christian nor helpful. The church officers should therefore interview each one uniting by letter, experience, or profession, explain the obligations, and secure the following simple enlistment which should be reported to the church when the member is voted on:

NEW MEMBER'S CARD

It is my earnest purpose, upon becoming a member of Temple Church, to aid, in every reasonable way I can, the successful carrying out of its program. To this end,

1. I shall make it my practise to be a regular attendant at the following church services (check the ones you have in mind): Morning Service....; Sunday School....; Evening Service....; Midweek Service....; Young People....; Women's Union.

2. I shall be willing to serve in any capacity connected with the church organization, for which I am at all fitted. I should prefer to work in one of the capacities which I have checked upon the organization chart. (See back of this card.) I have had training and experience in the following departments of church work (please give definite information):

.....

3. Realizing that the church must have money in order to do its work, and recognizing myself as the Lord's steward, I agree to contribute to its regular funds, in such measure as I am able, as long as I remain a member of Temple Church. For the present church

year, I hereby agree to give $..... weekly for current expenses, and $..... weekly for missions and general beneficence.

Signed .....

Address .....

.....

In recognition of the above, we, the members of Temple Church, covenant on our part, to do all within our power to aid ..... in carrying out the purpose to which ..... has subscribed.

(Signed for the church)

..... *Deacon,*

..... *Clerk.*

Every year or two, on the plan of an every-member visitation, an Enlistment Canvass should take place, at which time every constituent of the church should be called upon for the purpose of having each one bring up to date his participation in the life of the church. The following forms have been used for such an enlistment campaign:

CHURCH ENLISTMENT CARD

"To each one his work"

Jesus Christ said: "Go, work today in my vineyard"; "As my Father has sent me, so send I you." There is work for every member, and the effectiveness of your church depends upon your being at work. There is no place for

drones, meddlers, pets, or chronic grumblers in a live church. If you want to be a happy, growing Christian, pray, study your Bible, and get busy in some of the departments and activities of your church.

Therefore, please check carefully and indicate below the position you now fill, or the lines of work you are willing to take up. Be a zealous worker, not a church slacker.

I. Public Worship

1. Attend Sunday-morning worship.
2. Attend Sunday-evening worship.
3. Attend regularly Wednesday-evening prayer-meeting.

II. Sunday School

1. As Officer.
2. As Teacher.
3. As Pupil.
4. In Teacher-training Class.
5. In Home Department.

III Officers and Organizations

1. Trustee.
2. Deacon.
3. Choir.
4. Usher.
5. Member Y. P. Society.
6. Junior Worker.
7. Member Girls' Guild.
8. Member Woman's Union.

IV. Committees

1. Advisory.
2. Missionary.
3. Music.
4. Church Nursery.
5. Visiting. Am willing to call at least one afternoon or evening a week.
6. "Whatsoever." Am willing to do anything I can do or anything that no one else can do.

7. If interested in some line of work not mentioned in the above list, write it here.

.....

8. Have had special training for .....

Name .....

Address ..... Phone .....

Please check the above and have it ready to hand to the visitors who are to call on you.

SERVICE CARD

..... CHURCH

To MY PASTOR:

Desiring to have an active part in some church activity during the year 1922, and recognizing the importance of every member making his contribution, I hereby volunteer to my church the service indicated below:

To attend regularly the Sunday services of the church.

To attend regularly the Bible school.

To teach in the Bible school.

To attend and take some part in the work of the young people's societies.

To attend regularly the midweek prayer-meeting.

To contribute regularly for the support of my church and missions.

To pray daily for my church and for the unsaved.

To invite some one each week to services of my church.

To do Gospel-team work.

To call on the sick and shut-ins.

To help in the Italian work.
To be present at the monthly covenant and communion services.
To play piano.
To play in orchestra.
To usher.
To do secretarial work.
To study in Home Department.
To do work in Woman's Guild.
To do clerical work.
To provide auto service.
To do Boy Scout work.
To do Girl Scout work.
To do kitchen and dining-room work.
To do messenger service.
To do supply preaching.
To lead devotional meetings.
To make signs and posters.

In my purpose to do these things, I will seek the guidance and help of my heavenly Father.

I have had special training for .....

Name .....

Address .....

N. B. Place cross (X) in space opposite items of service you are willing to do.

A special effort for such an occasion as a Week of Prayer or an Evangelistic Meeting calls for unusual enlistment so that dependence can be placed upon the forces or persons to be entrusted with the special services to be rendered. A card for that purpose is shown here:

SPECIAL ENLISTMENT CARD

In view of the observance of the Week of Prayer in our own church, January 2nd to 8th, I will engage, to the best of my ability, to

1. Pray definitely each day for the Meetings ☐
2. Distribute Invitations ☐
3. Attend the Meetings ☐
4. Sing in the Choir ☐
5. Usher ☐
6. Bring Others ☐
7. Speak with Inquirers ☐

A. I Desire to Unite with the Church ☐

B. I Desire to Begin the Christian Life by Confessing Christ ☐

Name .....

Address ..... Phone .....

18. Non-resident Member

What is the purpose of church-membership? To promote the program of Jesus Christ through a trained discipleship in individual and organized service. That purpose cannot be fulfilled at long range, nor by an absentee membership.

Non-resident Membership

(1) Non-resident membership is wrong in principle and injurious in practise. The church cove-

nant or discipline recognizes this by its clause requiring the prompt transfer of membership on removal.

(2) It is an increasing evil and a cause of tremendous loss as at present handled.

(3) No real, wide-spread, conclusive effort has been made in many churches to end it. Some groups have made an attempt to do so but have failed because the local churches and others have not cooperated.

(4) It is one great source of leakage in the resources of the church, both in men and in money.

(5) The cases in which it is justifiable are the exception.

(6) In the main, it is due to unwillingness to meet Christian obligations for time, energy, talent, and money.

(7) It is a practical invitation to spiritual death. The steps taken are:

(*a*) Drifting, through acceptance of low standards of Christian relations.

(*b*) Decline of faith, from lack of Christian obligation and associations.

(*c*) No fruitage in spiritual works.

(*d*) Blunting of spiritual sense through worldliness.

(*e*) Coma, and finally, spiritual death.

(8) The obligation to cure the non-resident evil rests upon the portion of the church which is seeking to live close to Christ.

Gardner Webb College Library

Transfer of Church-membership

The regular procedure in transferring church-membership from one church to another is to issue a church letter dismissing the member from the one and requesting his admission to the other. The letter, therefore, is not personal property; it belongs to the church to whom directed. It is addressed to another church and should be sent to the addressee direct. If a departing member fails to request a letter of transfer, it is the duty of the church officers to see that the welfare of the absent member is cared for. Love demands this.

The Remedy

There must be some remedy for this situation, and that remedy we ought to find and adopt. Life, as well as membership, is at stake. Some denominations have eliminated largely their non-resident membership. One body reduced theirs from nineteen per cent. to less than five per cent. and has maintained it at that low figure for several years. The remedy is not punitive discipline, but brotherly love. Love, not sentiment, should rule throughout.

(1) The obligations should become real obligations in the life of the church.

(2) The deacons should write absentee members, and remind them of their mutual obligations.

(3) If responses do not come from absent members, then the pastor of the nearest church should be informed of the arrival of the member. He

should be asked to seek the person as a member, and report the result of his visit as soon as possible.

(4) When this procedure fails to procure the desired result, many churches now forward a letter to the nearest church of like faith and order and notify the absentee that this has been done. If membership in a near-by church results, the desired end has been happily achieved. If the absent member declines to accept membership in a local church, then the church of which he is a member has a duty in all love which must be faithfully performed.

No Power to Compel Member

The objection is often raised that the local church has no power to compel a member to take a letter. No, but it has power by initial agreement to take action of a definite nature when a certain thing comes to pass, i. e., when a member removes from one place to another.

Excuses

Many excuses are offered why the transfer of membership is not made.

(1) "Love the dear old church and pastor so much that we cannot give them up." They gave them up when their removal took place.

(2) "The church needs our support." Yes, it generally does, but an examination seldom discloses that the non-resident member has been an adequate supporter of the local church.

(3) "Overworked. Now want a rest."

(4) "Expect to return to the home church before long." One person to my certain knowledge treasured such an expectation for twenty years. This is sometimes reasonable; often false.

(5) "I do not like the church or pastor where we now live." The Christian life is not to be lived under the dictates of like and dislike. Love is to rule in the life of a child of God.

Only when we have really come to love each other as brethren in Christ will this problem be solved. Love is a great solvent. "By this ye may know that ye have passed from death unto life because ye love the brethren."

Almost thirty per cent. of church-members are on the non-resident lists of our local churches. Do we love Christ enough to love those absentee members, and then serve him by saving them?

19. Evangelism Methods

It is obvious that this presentation cannot do more than generalize upon the great topic of evangelism which is one of the large tasks of the church. To evangelize does not mean simply to bring *now* a soul to right relations with God through faith in Jesus Christ, but it comprehends the whole plan of salvation which includes keeping the soul, "to the end," in those same right relations with God through the practise of a worth-while faith in Jesus Christ. There are some simple things to keep in mind if a

church would have its membership winning the unsaved to Christ. First, keep an accurate knowledge of unsaved people in the homes of the membership and in the public services of the church. Organize and develop a band of praying Christians each of whom will become intercessor for several of the unsaved. Then personal workers should be trained; often they are the intercessors spoken of above. The public services should constantly give an opportunity for an unsaved person to make a public confession as well as an opportunity for a worker to speak to the unsaved. Unsaved people must be brought into the worship life of the church, and the best way to do that is for some interested Christian to keep on calling for them until Christian persistence wins over sin and diffidence. Carefully planned children's meetings in connection with the Bible school should be held several times a year, but caution must be observed in such dealings with children.

The most worth-while Christians are those caught young and then properly taught and trained. The Women's Union should be organized for home evangelism and personal evangelism. In many local churches the way to growth lies through a path of evangelism that sends groups out into the surrounding schoolhouses for week-night, Saturday, or Sunday afternoon lay meetings. A team of six men or women can take an auto and having previously announced their coming will find unchurched com-

munities glad to receive them. No long address is wanted. Song, the repeating of Scripture verses, several snappy three-minute testimonies, a gospel solo, and then the drawing out of the audience leading to the drawing of the net makes a service of real power and worth.

Every department of the church should have a definite evangelistic goal and should be organized to achieve it. A meeting once a year is often helpful, but it must not be a hastily planned thing. Steady preparation through months must be made for such a series of services. The best evangelistic process is the church that is all the time, in all its life and activities, seeking out the lost and privately and in public obtaining a confession of faith in the Lord of life and salvation. An evangelistic pastor generally makes an evangelizing church.

Here are three form cards that have proved their usefulness in evangelistic efforts:

MAKING CHRIST VICTORIOUS IN HEART AND HOME

ARE YOU A CHRISTIAN?

¶Reaffirm your former Decision and Renew your Dedication.

¶I have acknowledged Jesus Christ as my Saviour and Lord, and I now renew my allegiance to him.

Name .....

Street .....

Declare Your Purpose. Enlist for Service. I have an honest desire to become a Christian, and I do now, as best I know, accept Jesus Christ as my personal Saviour.

Name .....

Street .....

..... CHURCH

EVANGELISTIC PROGRAM

I Hereby Pledge Myself

1. To attend prayer-meeting.
2. To pray for conversions every week.
3. To invite one or more to some service every week.
4. To make an effort personally to win at least one to Christ before Easter.
5. To cooperate with others in doing personal work.
6. To pray for at least 100 additions, 50 by baptism.
7. To pray for some remarkable conversions which shall bring special honor and praise to God.

N. B. Please check the ways in which you are willing to help.

TIME—From NOW until EASTER.

Date ..... Signed .....

☞Please return this card to Evangelistic Committee: Mr. ——, Mr. ——, Mrs. ——, Miss ——, Miss ——, or the pastor.

"WIN-ONE CAMPAIGN"

God helping me, I shall count it a great privilege to win one for Jesus this year.

I promise to pray daily and work earnestly to win one at least, and more if possible:

Name .....

Name .....

Signed .....

20. Financing Evangelism

Professional evangelism is generally very helpful to a local church, and the evangelist deserves adequate financial recompense for his services. Such recompense must be larger than the average salary paid to the minister whom he is helping because the evangelist is not able to count upon steady income throughout the year. It is a great mistake, however, to allow the evangelist to finance his work by an appeal to the congregation at the close of the meeting, because such a method is most injurious to the evangelist, the local church finances, and the people who are induced to give. Every local church budget should contain a generous item to cover the cost of an evangelistic meeting. The budget for evangelism should provide for a generous weekly sum for the evangelist and his staff as well as for the hotel and traveling expenses of the party or individual. The

money for such work must come out of the stewarding of God's people; therefore it should become one of the normal regular provisions made by every individual who is a subscriber to the current expense fund of the church. If it is wise at the close of a meeting to take a thank-offering, the proceeds of it should be divided between the current expense and missionary budgets of the local church. Such a plan prevents both over- or underpaying an evangelist and his workers and stops the exploitation of people for money under unusual spiritual conditions.

21. The Unit or Group Plan

This is an attempt to locate responsibility for the brotherly oversight of the church-membership along worship, service, and giving needs. The membership should be carefully allocated into groups of thirty-five or forty. The grouping should not primarily be done on a geographical basis nor should family lines be followed, but common sense should be used in making workable units.

Each unit or group is placed in the care of a deacon and deaconess or under the oversight of a lay church officer and a woman assistant. The prime object is to keep close enough to the small group so that it is impossible for them to drift toward the outer fringe of church life and be lost to a participation in worship, service, and giving. Group leaders call upon their people, have occasional social gather-

ings for them, see that when sick or afflicted they are properly cared for and, in a big brother or big sister way, are maintained in the life of the church. To hire a pastor to care for the members is to lose many of them and at the same time bring failure to a pastor. The pastor and the members must jointly care for the membership if a church is to be a growing body.

22. Attendance and Report Cards

So lightly have we regarded our church obligations and relationships that it is possible to be in good and regular standing and not to have been in a service of the church for ten years.

Often I find that people who have been dead and buried for many years are still carried upon the church-rolls as members in good standing.

We have found it very helpful once every year for a certain period of time to stimulate attendance upon the services of public worship in the church and then keep a careful record of those who attend. Here is a card used by the officers of a church where the attendance of non-worshiping members was greatly increased by a wise visitation and the keeping of a record of attendance for three months. Obtaining the record of attendance was done in an inconspicuous manner, but the members of the church were all informed that the facts as to their attendance were to be registered. The results proved the wisdom of the work.

ATTENDANCE CARD ..... CHURCH

Name		February					March				April				Total
		1	8	15	22	29	7	14	21	28	4	11	18	25	
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
	A. M.														
	P. M.														
Total															

Here is a form which is self-explanatory and which was of evident value:

..... CHURCH

"Not forsaking the assembling of ourselves together as the manner of some is" (Hebrews 10 : 25).

Churchgoing is a means of grace, and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of the man. But! How easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find plenty, except good ones. Most excuses analyzed mean simply, "I don't wish to." If you will attend church regularly a few months, you will want to go. Try the remedy. Begin next Sunday if you have not already begun. We shall look for you.

Attendance Report of .....

during quarter beginning ..... and ending .....

Bible school sessions held ..... attended .....

Morning services held ..... attended .....

Evening services held ..... attended .....

Midweek services held ..... attended .....

.....

For the Attendance Committee.

23. Church Night

A Church Night is designed to secure as large an attendance of the members as possible, as well as to prevent the necessity of calling upon them to come

to the church building night after night for various purposes. The schedule presented is subject to great variation according to local conditions. To carry out the plan properly it is essential that not more than one official position shall be held by any individual. The supper is served at cost by the various groups in the church during the eight or nine months when the plan is in vogue.

6.15 Supper.
6.45 Social relaxation.
7.15 Study groups and officers' meetings.
8.00 Rest period.
8.10 Devotional meeting.
9.00 Other officers' meetings or social.
10 to 10-30 Adjourn.

24. Gospel-team Work

Surrounding a city and town are many unevangelized groups of people. Auto parties of five or six men or women or young people are made up, several of whom are capable of leading the song service and perhaps able to sing gospel solos. All can give a four-minute testimony or exhortation, and one of the group is capable of drawing the people into a spirit of participation and of drawing the net for some who may desire to confess Christ. Saturday afternoon and evening or Sunday afternoon has been found to be the best time for such services.

Advertising is done through the school children and by means of posters in the post-office and stores of the neighborhood to be reached. Converts are urged to unite with the nearest local church, but the gospel-team plans for follow-up work in order not to lose the permanent results of such meetings. If some one who can play the horn or violin can be attached to the team it is a great help in song service. The secret of success lies very largely in three things: intercession, advertising, and team-work.

Perhaps at the start a team might be accompanied by a pastor, but as soon as possible the laymen or women should be doing the work without the presence of a minister. The reaction upon the church of work of this character is most helpful.

Hints for Lay Team-workers

Team-work by lay church-members is no longer an experiment. It has proved itself to be a factor for increasing the power and usefulness of one large and hitherto largely unused asset in church life. This is a simple presentation of the most approved methods for workers planning to engage in such an activity.

I. The Team

Is composed of five or more men or women, or both men and women. A team can be made up entirely of members of one church, or several small

neighboring churches can combine to form a team. Those of various attainments are selected as the simple qualifications for team members are:

1. An experimental knowledge of Jesus Christ as Saviour.

2. Experience as a visitor in an every-member canvass, an evangelistic canvass, or a fellowship visitation.

3. A desire to be useful and the willingness to cooperate with others.

Often one member of the team owns an auto used for transporting the workers to the place where work is to be done. Where weather or distance makes it necessary the train is used. An offering at the services helps meet the expense bill of the team. Some team-members pay their own expenses as a sacrificial offering to God. A team must not seek money compensation for services given.

II. Training the Team

A pastor or experienced lay worker may assist in the training of the workers by:

1. Helping to bring a spirit of prayer into the team life. More than anything else, prayer will bring solidarity and power to the work of the team.

2. Selecting the team leader who presides at the meetings.

3. Planning the order in which the witnesses shall testify and pray. Emphasizing the need and results of personal work.

4. Instructing the members how to deal with seekers after God or those in spiritual difficulties.

5. Laying out a simple order of service wherein the audience is given a chance to testify and pray.

6. Emphasizing the necessity for short, direct testimonies from team-members instead of speeches or an attempt to sermonize. The informality and personality of a three-minute testimony and not the formality of a set speech is to govern the team in all its public work.

III. The Work of the Team

1. *Time when the Work is Done.* Usually Sunday afternoon or evening will be used. Often teams go out on a week-night. Women's teams sometimes plan for week-day afternoon meetings.

2. *The Places of Meeting.* Churches, schoolhouses, halls, and homes, are utilized for holding the services. Lawns can be used in summertime.

3. *Opportunities for Work.* An associational committee can plan for the visits of a team. Pastorless churches often invite a team to visit them. Pastors of small isolated or difficult fields often secure an invitation for a team from their church. Interested laymen secure invitations from other lay workers whom they meet in business or social life. A layman can act as team secretary in a large center, being a clearing-house through which all local teams can operate.

4. *Purpose.* (1) The purpose of the visit may be to help in the conduct of an every-member canvass. Each member of the team is then paired with a member of the local church, and after prayer the calls are made upon all the members of the local church on the Sunday afternoon designated. The canvass is ended by a service in the church at the hour of evening worship, or testimonies are given concerning the success of the canvass plan, and the local workers are trained how to do the work with their own membership.

(2) Evangelism. Prayers, song, a short exposition of a verse of Scripture, testimony, an invitation; personal work with the unsaved.

(3) Conservation work in near-by parishes. Personal visits with undeveloped, non-participating church-members, seeking to produce them as regular worshipers, workers, and givers.

(4) Devotional services in unchurched or pastorless communities.

(5) Foreign-speaking Work. Section-gangs. Gangs at work on contracts. (Song is a mighty factor. The victrola can often be used in this work.) Foreign-speaking communities offer great opportunities; services in the open air are quite effective with foreigners who will not enter a church building.

Enough variety to keep up interest in the work of the team is necessary.

Absence of members from the home-church ser-

vices on Sunday will be compensated for by the increased power and joy of lives that have found adequate expression in extending the kingdom of God beyond the local parish. Too constant absence from home church is not advisable.

If wisely planned, such activities outside the local parish will result in increased activities within the parish by men and women who have a place in teamwork such as is contemplated in this simple plan. The home base must not be weakened by the absence of many at the same time.

A large, strong church can organize several teams. It is sometimes wise when a team has had wide experience, to break it up by adding some new workers and then form two teams. Each team would have on it some experienced people and some of the recruits.

A day's campaign held in a town is carried out by two men being at each church for morning service; they give ten-minute testimonies. A men's meeting is held in the afternoon, when all team-members participate briefly. A meeting for women can also be arranged in another near-by building. At night a great union service is held.

The final word concerns the value of prayer.

Prayer, in which all team-members lead, should precede every service.

Such prayer sessions are held in a retired place and the petitions are definitely seeking spiritual guidance and are also largely intercessory for the com-

munity and people amongst whom the work is to be done.

25. Advance Step Enlistment

It is wise constantly to call church-members to an advanced standard of Christian expression. The card shown below is circulated at least once a month after a special appeal has been made for an advance step in Christian living. It is a very helpful thing occasionally to follow the appeal by the pastor with a short testimony from some one who recently made an advance step and whose life in consequence reveals the benefits of having taken such a step.

TO MY PASTOR:

Realizing anew the imperative demands of Christ, I have resolved with God's help to take an advanced stand in the active work of our church and in following out the standards set up during Christian Enlistment Week. I have made decisions indicated below:

☐ Daily intercession for world missions.

☐ Daily reading of God's word: 1. Personal. 2. Family.

☐ Systematic and proportionate use of my money for the kingdom of God.

Name .....

Address .....

26. Average Attendance in Bible School

The average attendance in proportion to Bible school enrolment is below sixty per cent. The Bible school alone has not been able to overcome this

situation. It cannot be overcome until the unused personnel in the church-membership are utilized where most needed at a given time. For instance, the Women's Union has a large force of unused people who should be used by that department to help the Bible school in a quick follow-up, between Sundays, of all who were absent from the Bible-school session of the last Sunday. Such cooperation between departments is common sense and productive of good results for all concerned.

27. Ushers

Experience has proven the wisdom of a double system of ushers for many churches where the congregation attains a hundred or more. We sometimes term one set of them the "Greeters" and the other set the "Seaters." The object of the Greeters is to make every one feel at home as they step into the vestibule. Any strangers will be given special attention, and if possible their names and addresses and some other facts about their church-membership will be picked up and put on a card. The Greeters then pass the individual over to the Seaters. The Seaters help to make him feel at home by seeing that he gets a good seat and a hymn-book.

In similar manner if the Greeter sees some one come alone, who is ordinarily accompanied by some one else, inquiry is made, and if some worth-while fact is developed that also is noted on a card. A sample card is shown below.

At the close of the day the chairman of the board of ushers distributes all the cards amongst the ushers, and on Monday they make a prompt and personal follow-up, on the telephone or through some one who lives near the address obtained. Certain worth-while facts thus secured are passed on to the pastor and the heads of the various departments of the church.

It is a striking fact that for many years in the average church prospects for membership or ministry have been allowed to come in and go out of our buildings without any definite plan for finding out who they are and what the church can do to serve them, and in this way countless numbers of people have been allowed to drift instead of being won to Christ and church-membership.

USHERS' REPORT CARD

Sunday, ... 19....

Weather .....

No. Present .....

Men Present, A. M. ..... P. M. .....

If you know of any who are sick please give names below:

.....

.....

Names and addresses of visitors:

.....

.....

"I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

28. Family Sunday

The purpose of family Sunday is to put emphasis upon the family unit. Families drift apart; this is an attempt to regain the unity of the family circle. On this occasion the family all occupy the same pew; the sermon and other parts of the service deal with the family as a unit. It can be made a very useful occasion provided proper thought is put into the observance.

CHAPTER III

UTILIZING

29. Every-member or Fellowship Visitation.
30. Every-member Visitation Notice.
31. Coaching the Visitors.
32. A Program of Activities.
33. A Task for Every Member.
34. Good and Regular Standing.
35. The Lay Spiritual Officer.
36. The Convert.
37. The New Member.
38. Minute Band.
39. Men's Organizations.
40. Junior Congregation.
41. Pastor or Minister.

29. Every-member or Fellowship Visitation

Some one has termed this "a call without a haul" because it has no financial objective, but is designed to be a personal ministry amongst the church-members. It is organized and carried out in the following manner:

The Fellowship Visitation

Merely going around to shake hands and have a desultory chat will not permanently promote fellowship.

Fellowship is best promoted by serving each other and learning to work together. In a fellowship canvass, therefore, the end sought for is an increase in the serving and worship life of the individual and the church.

I. Preparation

1. *The membership roll is brought up to date,* each name and address being placed on a 3 x 5 card.

(1) Attendance upon the services of worship should be noted on the card: R., regular; O., occasional; N. A., non-attendance; S. S., Sunday school; W. M., Woman's Mission Circle; L. A., Ladies' Aid; Y. P., Young People's Society.

(2) Participation in the work and giving of the church should also be noted on the card. The amount given need not be stated. These facts give the visitors some idea of the spiritual conditions prevailing in those to be visited.

2. *Visitors are enlisted* as in an every-member canvass for finance. At least ten per cent. of the membership should be selected and prepared for the visitation. They work in pairs.

3. At least *three meetings should be held with the visitors.*

(1) Intercessory prayer should occupy half the hour: prayer for the church, for non-participating members, for non-resident members, for the working members.

(2) The visitors should be taught how to approach those to be visited.

4. It is not possible in brief space to give detailed *suggestions as to conversation.* The following suggestions are important:

(1) Make the approach perfectly natural.

(2) Do not let the conversation be side-tracked at the outset by a discussion of the weather or other irrelevant topics.

(3) Remember that people dislike to be patronized or "uplifted."

(4) The approach to regular attendants and active workers will, of course, be different from the approach to the indifferent and inactive.

(5) The letter sent out to the entire membership will have explained that all members are being visited and that the purpose of the visitation is to help all to enter into the common social fellowship and spiritual life of the church.

(6) Very early in the conversation the services of worship may be spoken of. Take the opportunity to tell how helpful to your own life these services have been, and talk over the question of how the morning worship may be made more helpful.

(7) Above everything else in beginning and continuing this conversation be natural and sincere and genuine. Avoid scrupulously the least appearance of the formal and the professional.

5. *A definite result is to be sought:* To secure the participation of the members in the Sunday-night

service or the prayer-meeting for the coming month; to promote missionary interest or to secure attendance at the Sunday school; to increase circulation of missionary magazine and denominational weekly; to secure enlistment in the Y. P. Society, the Women's Union; to obtain a promise to call on the last person the team visited (write name and address upon a card and hand it to householder with the request that the call be made within a week).

6. *In taking leave.* A promise of participation having been secured or an intention to do better expressed, then as you get up let one of the visitors say, "The church is really interested in your spiritual welfare and wanted us to express it to you." Then have a word of prayer together, if this can be done naturally. It is altogether too unusual a thing for Christians to pray together in an informal way. Let us try to make such prayer normal. (You may kneel if it seems wise, but often it is best to pray while you stand.) The prayer ended, as you move to the door you can find out if there are children or men to be interested, or such information can be secured before prayer is offered.

II. Follow-up

The list of calls having been completed the visitors go at once to the church and give a full report of all the visits made.

Facts of interest are noted upon the individual cards.

Within the next day or two the cards pass through the hands of the pastor, the officers of the Sunday school, the Young People's Society, Women's Union, and the Men's Brotherhood.

All necessary follow-up work is done without delay under the supervision of the department leaders above noted.

It is often wise and helpful to ask the team to concern themselves for the next year with the welfare of those they have visited. Thus a permanent fellowship ministry amongst the lay members is maintained. Monthly reports of work done in this connection should be made to the deacons or a special committee in charge of this work.

The deacons can be divided into pairs, and each pair keep in touch with the activities of an equal number of visitors. Then the pastor spurs on the deacons, the deacons enthuse the visitors, and the visitors seek to enliven and help all the membership of the church by a ministry of fellowship and love.

"By this ye may know that ye have passed from death unto life, because ye love the brethren."

Love unexpressed does not long survive.

By mail or, better still, by using the older Bible school pupils, every one to be visited is sent a notice similar to that which follows. It should, of course, be printed in the best style, preferably in two colors, so as to attract attention. *Good* printing pays best.

..... CHURCH

ATTENTION:

Every-member Visitation, Sunday Afternoon, Dec. 4th

This is an effort to secure from every member a THREE-FOLD participation in the life of —— Church.

FIRST: Participation in the immediate life of the church.

Sunday Morning Worship	Sunday Evening Worship
Bible Classes	The School of the Church
Thursday Family Night	Prayer-meeting
Women's Organization	Mission Classes
Boy Scouts	Girl Scouts
Men's Bible Class	Camp Fire Girls

Young People's Organization

SECOND: Some personal effort to reach some one else on behalf of the Church and the Kingdom—Evangelism.

THIRD: The fulfilment on the part of each member of the Church of his covenant obligation and the will of God, to the best of his ability—TIME, ENERGY, and MONEY to be given to Him.

....

Chairman Board of Deacons *Pastor*

EVERY MEMBER DOING HIS BEST

A sample of the personal card which contains information about the individual to be visited is shown here:

FOR PERSONAL USE OF VISITORS

(Not to be shown to person visited)

Name .....

Address .....

RECORD OF INDIVIDUAL TO BE VISITED

ATTENDS:

....A. M. Service	....Young People
....Sunday School	....Prayer Meeting
....P. M. Service	....Other Activities

Current expense ...Gives ...Not Giving Current Expense

Missions ... ... Missions

Suggested special objective of call

.....

Visitors make notes on other side of this card

30. Every-member Visitation Notice

The card shown below is the right type to produce a good impression when preparing for an Every-member Visitation. It is sent to every member of the church, and should reach them on the Friday before the Sunday of the canvass.

EFFICIENT—SPIRITUAL—LOYAL

..... CHURCH

I bear the name of Christian; I will be loyal; I will be efficient, spiritual. I will help our church to be loyal, efficient, spiritual, as a Christian should.

FOR THE YEAR 1922

I SHALL STRIVE TO

Read my Bible daily.
Attend Sunday services as regularly as possible.
Attend prayer-meeting regularly.
Attend Sunday school weekly.
Influence others toward Christ and the church.

I AGREE TO CONTRIBUTE WEEKLY

For current expenses.

For beneficence and missions.

Two members of the Spiritual Efficiency Committee will call on you Sunday, December 4, between 1.30 and 6.00, to confer with you and to receive your expression of interest which you will make in Jesus' name.

.....

Chairman of Committee

.....

Pastor

KINDLY READ THIS CARD THOUGHTFULLY.

MAKE UP YOUR MIND TO PARTICIPATE AS FULLY AS YOUR CIRCUMSTANCES WILL PERMIT.

31. Coaching the Visitors

It is absolutely essential to the success of an Every-member Fellowship Visitation that it be preceded by careful preparation. The object is to raise the standards of Christian fellowship and service throughout the whole church life. The visitors need special preparation. They should meet at least three times for prayer and training. The following brief notes are offered for the person or persons responsible for leadership in this preparatory work with the visitors:

I. THE FIRST THINGS

Begin with a season of prayer for the church and all its members. Pray especially for those who are not participating in the life of the church.

1. *Begun, continued,* and *ended in prayer.*

2. Must not attempt this visitation alone. *God must be in it all.*

3. *You are going out to seek people* and draw them nearer to God and the other members of the church.

4. *A standard of Christian living* must be promulgated and lived up to as far as possible. Basis is found in the New Testament and the church covenant or discipline.

II. The Plan

1. It is *a church enterprise* based upon, "by this ye may know that ye have passed from death unto life, because ye love the brethren."

2. *Teams* of two men or two women are made up, and each team is *assigned eight calls* to be made on a Sunday afternoon selected a month in advance.

3. *Utmost publicity* in intervening weeks.

4. *Information carefully gathered* about all those to be seen so that an effective call can be made.

5. Some *objectives calling for advanced Christian living* are carefully chosen to be presented to every one visited. These objectives are thoroughly studied by visitors.

6. *Visitors* are called forward and *consecrated by public prayer* at the Sunday-morning service on the day of visitation. This adds spiritual dynamic and dignity to the enterprise.

7. *A good follow-up plan* is made so that all information may be immediately utilized by the various departments concerned.

III. The Visit

Pray for a spirit of love and sympathy. Be willing to serve others even at great personal inconvenience.

1. *The way of approach.* A cordial brotherly greeting. State that you come as a representative of *our* church.

2. *A boost for church and pastor.* Talk them up. All must love and help. If there are complaints, listen to them patiently. Have sympathy; do not argue or defend. Pray.

3. *Pray,* then ask for a new spirit of worship to be shown by attendance upon services and by doing some new service for the church.

4. *Use common sense* to clear up difficulties.

5. *Pray before leaving the house,* it will do good to every one concerned.

6. *Follow up this call yourself* if it is possible to do so.

IV. The Follow-up

1. Return to the church as soon as you have made all the calls assigned to you and *make a careful report in writing.*

2. *Agree to keep in touch* for a year *with all those you have seen* who need special help.

3. *Intercede with God for them daily.* Such intercession will be a blessing to them and will undoubtedly enrich your own life.

32. A Program of Activities

A plan of work must be followed by a program of activities. The plan presents the whole objective of the group to the whole organization, while the program, keeping the unity of the plan always in mind, breaks it up for the purpose of operation by the various departments in the church.

For instance, we will say that the plan calls for one hundred people to be added to the Bible school enrolment, an increase of twenty per cent. in the average attendance of the Bible school enrolment, and two hundred students enrolled in a church school. This plan would call for the following program: (1) A canvass of the church-membership to secure them as Bible school pupils (men's Brotherhood, organized classes). Membership drive by whole school would therefore be brought into action during the period assigned for this work.

To secure the twenty per cent. increase of average attendance of the Bible school enrolment a program of cooperation between the Bible school and Women's Union would be carried out. Every Monday the membership secretary of the Bible school would send to the Women's Union a list of absentees, and an immediate follow-up would occur. By the next Sunday the Bible school superintendent

would have a report on every absentee, and the teachers would then adapt their follow-up to the needs of the individual.

The attendance of two hundred at the church school on Sunday night would be obtained by the young people's society carefully canvassing the whole church constituency. Meantime the pulpit would be helping all concerned by constant approval of the objective and the stimulation of the individual workers.

The whole plan adopted by the church for the work of the year is similarly programmed for the working forces of the church as they are grouped in the various organized units. Here is a sample program worked out for a family church of two hundred members in a small city.

Methods of the Program in Action

I. Evangelism

1. Individual work for individuals.

2. A weekly evangelistic service with an occasional special series of evangelistic meetings.

3. An evangelistic band, such as have been formed in connection with the "Wichita Movement."

4. The formation in the church of groups of eight for prayer and soul-winning.

5. The development of the evangelistic spirit and method in the Sunday school and the young people's society.

II. Giving

1. The distribution of literature on proportionate giving and the enlistment of the largest possible number of people (especially the young people) in the practise of giving at least one-tenth of the income for Christian work.

2. An annual every-member canvass for both current expenses and missions, preceded by a full month of preparation of both church and canvassers. The financial canvass invariably proves valuable in promoting church fellowship.

III. Education

1. An educational committee to organize the whole teaching ministry of the church and especially to follow up evangelism with training.

2. The adoption of both the Sunday School and Young People's Standards.

3. Graded lessons, trained teachers, and organized classes.

4. The adoption by the church of the Ten Point Standard as its program of missionary education.

5. A systematic presentation to all the young people of the church of the value of a college education.

IV. Social Service

1. A systematic study of the social needs of the community.

2. A constructive social service program adequate to meet those needs.

3. A committee to direct the social work of the church.

4. Cooperation with other agencies of social betterment.

5. The young people's society engaged in some definite social task.

V. Prayer

1. The formation of prayer groups.

2. The promotion of prayer through a larger attendance at the church prayer-meeting and a more serious recognition of its value.

3. The promotion of family prayer.

4. A deeper personal consecration with more intelligent practise of prayer in the individual life.

33. A Task for Every Member

A good motto for a local church to keep constantly before the membership is "Use me or lose me." The average church is not doing half what it might do to be of service to its constituency and its community.

Many Christian people, members of a local church, complain that they can find nothing to do in the interests of the local organization or the wider aspects of its work in winning a world for Christ. They also say that the church can find nothing for them to do.

In order to show that there is no real ground for such statements, we propose to examine present conditions in the life of the average local church, and then present some of the activities which await people in the field of local church work.

Suppose the local church begins with a survey of those in its membership who are at work or who hold offices involving work.

Let us proceed in this manner: Gather together as large a number as possible of the membership. On a wall in front of them pin up a very large piece of light-colored wrapping-paper, and have a heavy piece of crayon at hand.

Rule the paper so as to provide ten or more columns and print in bold lettering headings as shown on page 85.

Then in the column under Sunday Morning, put the name of every one who is present doing a piece of work or acting in an official capacity which involves service. In this column would be put the names of the ushers, the church treasurer, the volunteer choir, the deacons who come with due regularity and then exercise their official responsibility. Do the same with all the other columns. When the chart is finished, you have a complete list of all who can be said to be at work in the interests of the local church.

The first thing that will be apparent is that Mary Smith or John Brown has three, and even as many as seven places of opportunity and service, and all

Sunday Morning Service	Sunday Evening Service	Bible School	Young People	Juniors	Men's Organizations	Prayer Meeting	Women's Organizations	World Wide Guild	Work in Outside Organizations

the responsibility has been placed in the hands of a few. Now you have one reason why there seems to be no work for many church-members.

A deacon has task enough for any one man if he fills his office as he ought. This is also true of a Bible school superintendent, a teacher, a treasurer, and many other officers. If these officers give sufficient time to their tasks, they will not have time for other church positions. Understudies should at once be chosen and other official duties be given to them as soon as they are adequately trained. No person should undertake more than one real task. This will permit what is assigned to be performed at the highest possible degree of efficiency.

Examine the accompanying partial list of opportunities within the church and see if there is not some place for every one. Your church may not have some of these activities, but they can be instituted if there is need of them.

The organization of the church should be kept as simple as possible; there is great danger of over-organization or of duplication of committees and subsidiary organization so that trouble and complication ensue between different segments or departments of the church. At the most, the following main divisions of the church are wise: Church-membership and organization, public worship, men's department, women's department, Bible school, young people's department in which all young people's groups are unified.

Too much machinery in any organization is a curse, not a blessing. Too many *unrelated* organized groups are very dangerous.

The whole work of the whole church should be under the general direction and oversight of the pastor, who is the general manager of the organization. All other officers or heads of departments are lieutenants or aids appointed for specific tasks for a certain time.

A simple enlistment card should be handed to every church-member and filled out by him when the annual fellowship visitation is held. On the enlistment card, the member should indicate with all possible definiteness where his work will be done and what his task will be.

A partial list of church tasks follows:

CHURCH-MEMBERSHIP AND ORGANIZATION

Visiting
Personal Evangelism
Foreign-speaking Work
Secretary of Literature
Secretary of Advertising
Membership on Committees
Outstation Work
Officer of Department
Cottage Prayer-meetings
Community Service
Civic Charitable Work
Financial Work
Official Work—Church
  Deacon
  Trustee
  Treasurer
  Clerk
  Financial Secretary
  Non-resident Secretary
  Superintendent of Bible School

PUBLIC WORSHIP

- Ushering
- Singing in Choir
- Playing Organ
- Playing Piano
- Attendance Secretarial Work
- Evangelistic Work
- Playing in Orchestra

MEN'S DEPARTMENT

- Visiting
- Playing Piano
- Serving as Chorister
- Social Service
- Member of Evangelistic Team
- Foreign-speaking Work
- Factory Work
- Study Class Teaching
- Boys' Work
- Playing in Orchestra

WOMEN'S DEPARTMENT

- Visiting
- Playing Piano
- Serving as Chorister
- Study Class Teaching
- Social Service
- Social Life Work
- Mothers' Work
- World Wide Guild

BIBLE SCHOOL

- Teaching
  - Regular
  - Substitute
- Service in Home Department
- Playing Piano
- Serving as Chorister
- Singing in Choir
- Committee Work
- Visiting
- Playing in Orchestra
- Official Work
  - Assistant Superintendent
  - Cashier or Treasurer
  - Secretary
  - Membership Secretary
  - Librarian

YOUNG PEOPLE'S DEPARTMENT

Committee Work	Serving as Chorister
Visiting	Junior Work
Study Group Teaching	Playing in Orchestra
Playing Piano	

34. Good and Regular Standing

A church in the West has a rule, well known to all the membership, that a letter of dismission shall not be granted to any one who is delinquent in regard to attendance upon the worship services of the church or regarding the payment of a financial pledge made for church or missionary purposes, unless a satisfactory explanation shall have been offered. In all such cases the approach on the part of the church officials needs to be both personal and brotherly before it is even businesslike, but a personal brotherly approach need not violate the most businesslike accuracy. The main thing is to help the man and not just get the money or a formal attendance upon a church service in order to comply with a rule.

Copy January 11, 1921.

DEAR BROTHER:

At the request of Deacon ....., who called several times to see you concerning the matter, I am writing you in regard to the granting of your letter which would be in the form of a Certificate of Standing. It is customary before letters are granted that the treasurer's books be cleared. The treasurer reports that there is a balance due of $5.85 up to December 1, 1920. This explains the delay

concerning your letter, and we hope that we may hear from you soon either with an explanation about the non-payment or else with a remittance of the desired amount. I remain,

Very sincerely,

.....

Secretary Board of Deacons.

Copy

DEAR MR. .....:

I received a letter from the Deacons the other day signed by Mr. ....., which I take as an insult; he states that because I have not paid a small balance on my 1920 pledge I am not held in good standing at the church. The last time I attended the church I paid in full up to that day, a rule which I have always followed during the twenty years we have been members there, and I have always paid what we promised to. Now if you have any member there with a better record than that I would like to know who it is. There is no one among you who can charge anything against my Christian character in all the years I have been among you. And if the Deacons consider that a small unpaid balance of a pledge determines that a person is not in good standing in a Christian church, or if they sanction the letter which I have received, then I would not give a button for a letter from such a church.

Yours truly,

.....

After reading the above correspondence one is inclined to wonder what would have been the response of the same man if a lodge or a club had approached him under similar circumstances. Ought

not the divine institution to receive a higher allegiance than any human organization?

35. The Lay Spiritual Officer

The deacon, steward, or whatever may be the title of the lay spiritual officer charged with the duty of helping to care for the membership of the household of faith, has a most important office.

A study of the statements found in the New Testament concerning the duties and qualifications of the minister and deacon reveal the responsibility laid upon the lay official, for the requirements are identical in many respects. Items one, two, four, eight, ten, fourteen, fifteen, sixteen, and seventeen are found in the column concerning the deacon.

The modern church is prone to belittle the lay office, but in the future attention must be given to increase the value of the office and the capacity of the official.

New Testament Requirements for Deacon and Minister

MINISTER	DEACON
1. Blameless	1. Grave
2. Husband of one wife	2. Not doubleminded
3. Vigilant	3. Holding the mystery of the faith in good pure conscience
4. Sober	
5. Of good behavior (modest)	

MINISTER	DEACON
6. Given to hospitality	4. Blameless
7. Apt to teach	5. First be proved
8. Not given to wine	6. Wives must be grave, not slanderers, sober, etc.
9. No striker (not ready to quarrel)	7. Husband of one wife
10. Not greedy of filthy lucre	8. Not given to much wine
11. Patient	9. Ruling his own children well
12. Not a brawler	10. Not greedy of filthy lucre
13. Not covetous	11. Ruling his own house well
14. One that ruleth well his own house	12. Full of Holy Ghost[1]
15. Having his children in subjection with all gravity	13. Honest report[1]
16. Not a novice	14. Full of wisdom[1]
17. A good report of them which are without	

36. The Convert

For many decades the average local church has been losing half as many members by exclusion and erasure as have been added by profession of faith. One of the chief reasons for this appalling and almost criminal loss is the failure to care properly for the new-born soul or convert. We spend

[1] Doubtful if these refer to deacons.

years in the home teaching a little child how to eat, but in the church, outside of the little help given by some pastors, there is no organized effort to develop and train the new-born soul in those great fundamental habits which produce a worth-while Christian life. Every local church should maintain under lay teaching a class for converts where such things as "How to read the Bible daily," "The practise of a prayer life," Christian service, stewardship, and the worship life should be taught with great care.

It would often seem as if the local church had forgotten that "faith without works is dead," that we must work out our own salvation in fear and trembling, and that "he that shall endure to the end, the same shall be saved," for we have not developed those simple processes of Christian practise which are as breath to the body and nourishment to all its parts. To put this task onto the professional ministry and leave it all to be done there, is to go on as we have been going for the past fifty years. Lay teaching and example must parallel the example and teaching of the ministry. Much of the pastor's time and energy should be given to the training and development of lay teachers and officers in order that they may proficiently do the work with the incoming members.

Classes should be held once a week for several months after a convert has united with the church. It is wise and helpful to relate some older Chris-

tian to every new-born soul so as to make definite the responsibility for the loving care of a newcomer. Eternal, every-day love is the only price of assurance for the newly regenerated life, and the responsibility for providing it rests upon the local church as well as upon the pastor.

37. The New Member (See "36. The Convert")

Experience—Restoration—Letter

Another paragraph deals with the newly regenerated life. A time of change or transition is a time of opportunity. When a member is to be received upon experience or by letter it should be the duty of the lay spiritual officers to see that the newcomers are fairly started in their new church relationships. Each one should be confronted before being received with the obligations of membership and enlisted to follow out the simple minimum requirements as to attendance, service, and giving both to current expense and beneficences. Some persons have said to me that if these things are required before church-membership can be obtained then many will refuse to come into the church. Experience, however, proves the contrary, for I have asked thousands of pastors if they ever had any one refuse to come in when the simple membership requirements were lovingly presented, and I have found less than a score of pastors who told of such an experience. On the other hand, it is a well-recognized fact that church-membership has become a farce in too many

cases because it has been made so easy of attainment as to mean nothing when obtained. A thing is worth about what it costs us, and church-membership must mean the definite undertaking of a simple standard of Christian observance by every member. The time to start is when the membership is being sought, for after it is obtained experience proves it is too late.

38. Minute Band

Every local church should have a selected group of competent people who, when special occasions require, could be used to make three- or four-minute speeches upon topics that need and merit special emphasis in the public services of the church.

Brevity is the chief requirement in connection with such service, knowledge comes next, and finally it is necessary to have a good voice. A lay speaker adds emphasis to what is said by the regular preacher.

The Minute Band should be trained for the work they are to do. The pastor or some other trained public speaker should oversee the work of the band.

39. Men's Organizations

A men's organization in the local church is very essential for the male members of the organization and their friends. Much depends upon the leader. Most men's organizations grow up about a Bible class, in which case the teacher and the class leader

are two different individuals. Men are more and more taking a worth-while place in Christian service, and should be given every help possible. Personal ministry to the sick and afflicted, personal evangelism inside and outside the church, as well as a live social program, are the main objectives sought after.

A word of caution is needed to guard against a men's group becoming a divisive agent and diverting from the church instead of building all its real results into the divine unit. If the men's organized work does not help the church, it is an injury, and it should be reorganized. Some large churches have been made pathetic by men's classes which sapped the life of the church itself and at the same time were not able to be a worth-while permanent substitute for the other institution.

The program of the men's class should be a part of the total church objectives. The church should finance the men's organization in the regular Bible school budget.

40. Junior Congregation

The boys and girls in the junior and intermediate grades in the Bible school should be organized into a Junior Church.

The junior church is built on the pattern of the regular organization, with a full corps of officers and committees and a plan and program to help secure objectives and participation by all children.

In some churches the junior congregation meets on a week-night at an early hour. In other cases a service is held on Sunday morning while the adult congregation is worshiping in the auditorium.

The usefulness of a junior church depends very largely upon the type of leadership it has. It should develop distinct value as an educational force in the life of the children.

41. Pastor or Minister

The pastor or minister is primarily the preacher and minister of the word not only to the membership of his church but to the people who live within the circle of its influence. Emphatically it must be understood that he is not employed to do the work of the church. It would be just as sensible to employ some one to eat or to breathe for the members of a household of faith. His task is to train and develop the members of the church so that they shall be willing and competent to do the various lines of service needed to produce an efficient church. One of the principal opportunities presented to him is that of producing a corps of trained lay officials, who by their example and work amongst the other members of the church will produce a working membership. The church as far as possible should relieve the minister from the hundred and one inconsequential or odd jobs which waste his time and deplete his strength or else prevent him from being alone with God and his books a sufficient time in

order to become a spiritual dynamic to his church. It must constantly be remembered that the most valuable time in the life of the church is that which the minister has to spend in his work developing and projecting the membership.

The value of his ministry must never be based upon whether or not the people like him personally. Yet many a worth-while pastorate is broken up because a few members do not like the minister. God does not ask us to like each other, but to love one another. A child does not like the surgeon, yet the surgeon through his work often means life to the child. So the minister should often be preaching the truth in love so that the people, cut to the heart and disliking it, may yet live with God through faith in Jesus Christ. Many a minister's value can be determined on the basis of his enemies rather than that of his friends.

CHAPTER IV

EDUCATION

42. A Study of Educational Conditions.
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45. A School of Missions.
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Sunday Evening Study Plans.
48. Converts' Training-class.
49. Officers' Training Council.
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51. Bulletin-boards.
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42. A Study of Educational Conditions

Jesus said: "Thou shalt love the Lord thy God . . . with all thy mind."—Luke 10 : 27.

The purpose of religious education is to produce an intelligent, cultured, well-rounded life. Education is a process. In connection with Christian living it is essential, and therefore should be made a fundamental in every life.

Many churches have no unified plan for the education of their constituency, nor is there any cur-

riculum prepared for their use covering such fundamental subjects as the training of new or old members in stewardship, missions, and Christian service.

Instead, there are agencies generally called societies or boards, all of them dealing with various phases of education. These organizations, however, have no correlated relationship to the whole task of the church. Many outside or interdenominational agencies also approach the local churches with various educational propaganda.

Often the educational efforts of one society lead to direct conflict along fundamental lines with similar activities of another society at work in the local churches. A thorough understanding of the case would not cause any one to blame the agencies thus in conflict. They merit sympathy rather than blame.

No one agency under present conditions dares be altruistic enough to present in a thoroughgoing way the fundamental principles, which alone in the long run will produce the desired result. Every such agency is in need of money, and when analyzed to the last point, that need of money, money now, more money now, is a large factor in the incentives behind many of the educational activities of these agencies.

In the first place, the real purpose of education is largely lost to view because the constant desperate need for money prevents sufficient expenditure of funds to promote a thorough and fundamental

scheme of education. In the second place, the lack of money compels an improper use of a primary function, in that educational processes are often used as a means for producing money. An analogy would be found if a state should educate its children in order to have them produce taxes, or funds for philanthropic purposes.

Present conditions have ruled for several scores of years, and an understanding of the resulting conditions should compel a change from present methods. The mass of church-members enrolled in the local organization are still missionary in name only. Less than half of them give even money to missionary causes, and less than one in ten does any missionary service. A stewardship of life is unknown to more than seventy-five per cent. of our number. If the word of God is taken as the standard of living, then the life should produce for God's purposes regularly and proportionately the first-fruits of all increase of time, energy, talents, and possessions. Such a standard is accepted by less than ten per cent. of the members.

Very many of the members can give no adequate reason why they belong to a church, nor can they tell what church-membership should really imply.

Many of our ministers are hampered by a partial education which has left out of it the clinical training essential to the production of competent leadership for a modern church.

Every year, we lose by exclusion and erasure half

as many members as are added to the church-roll by profession of faith; this is caused in large part, I feel sure, by the absence of any proper education for them in fundamental truths. As a reason for these seemingly drastic statements, let me remind you of the conditions that exist in most of the local churches.

Today, the Sunday school expert comes to visit the church and school. He discourses learnedly and to the point about a graded school, the "teen-age," or a teacher-training class. If some words are dropped upon the subject of missions or giving, these are side-issues with him, and in the multitude of his concerns they cannot be anything more than that. He has at hand no unified plan of education covering the whole work of the church. He must deal with his segment without knowing in general the aims and purposes of the whole organization of which his segment is but a part. Nor is there any place in the life of the denomination whence can come any help so that he may not lose sight of the whole in his zeal for the part. The Sunday school specialist is not to blame. He faces a condition for which he is not responsible, and which, working alone, he is powerless to change.

Tomorrow, a missionary visits the same church to do some work with the girls. She is up to the minute in her work. She deals in part with the same group reached by the Sunday school. The organization she effects is often in direct competition with

some other group in the church. Usually it has behind it all a quest for money. That money quest often breaks into a fundamentally sound approach for stewardship which is being made by the whole church. And then there is confusion, misunderstanding, and heartburning.

Do not, however, blame the missionary or the agency she represents. There is no chance for her to coordinate and correlate her teaching and work with that of other specialists. Nor is there any unifying agency for doing this within the local organization; so the local church is an easy prey for a multiplicity of conflicting organizations supposedly educational in their objectives. I know girls in local churches that belong at one and the same time to three missionary groups.

The next day, another woman worker talks about study classes, and again incites a part of the church to produce money for the agency she represents, and then she meets the same girls and gives them a missionary talk which too often is inspirational rather than fundamental. This can be proved easily by the inability of the average church-member to give a reasonable explanation for the most important of all Christ's objectives, to create missionary motive. The reason for this is that no particular part of the denomination is charged with the task of teaching underlying causes, while every agency is compelled to go after effects. Money laid on God's altar is an effect till it reaches a missionary agency.

Similar visits are made by other missionary workers to other departments of the same church, but in the local church and in larger areas beyond there is no unification or correlation of the educational features of the various presentations. Progress is now being made toward correcting these conditions. So the local church receives these successive visitors who deal with different departments of the church upon fundamental subjects, but wholly apart from any unified plan and without regard to whether or not proper processes are being used or understood. The young people's specialist comes next, and seeks to impart zeal and segmentary knowledge to many of the same young people met by the other specialists. He also deals with the same fundamental truths without unifying his presentation with that of others.

When the church specialist comes along to examine the whole called the church, he finds a sadly mixed situation. Let me sketch from an educational view-point what he does find in part:

The church Bible school is often entirely separate from the church, electing its own officers and producing its own money. The Sunday school specialist is not to blame for this; he changes it whenever he can. The future church is largely made in the church school; for about sixty per cent. of all who unite with the church by profession come directly out of that department. It is a sad fact that while the enrolment in the average church

school equals the membership of the church, fully half of that enrolment pass through the school without coming into the membership of the church. This will continue till a local board of education relates in a scientific way the church school to the whole church and through supplementary educational processes provides instruction for every scholar in the fundamentals of Christian living and practise. The young people's society is quite often similarly organized and supported.

There is no educational plan for new-born souls, so that they may become intelligent in receiving and utilizing Christian graces. The local church has no well-planned educational process whereby beginners in the Christian life are inducted into essential practises such as stewardship and missionary objectives.

Church officers are neither educated nor trained for their work in the organization.

Mission-study classes are organized and maintained in segments of the church, and often must do their work in the face of opposition or discouragement or both. They are not ordinarily formed as a part of the program of the whole church.

Only recently have there been approved simple text-books on essentials such as stewardship, missions, the training of converts and of officers.

Church life is not linked up to plans for the higher education in high school, college, or university, of those enrolled in the church schools.

Preaching has been unwisely magnified until the pulpit has in a large measure relinquished its teaching function, and in order to maintain itself seeks more and more to interest and inspire rather than to instruct.

So far as individuals in the churches are concerned, as many as twelve approaches are made to induce them to give back to God what he requires of their possessions. This is because the church has not put stewardship in its fundamental place nor inculcated it in every member.

Let me state specifically what I believe to be the correct attitude for the church to take in regard to the financing of all its enterprises. The church covenant or discipline recognizes that there is a God-given obligation resting upon every member to give regularly, as he has been prospered, to maintain Christ's cause over all the world. If church-members would fulfil this simple expectation, all of the worry and confusion would be ended, and every agency could then devote itself to the real work for which it was constituted. Churches have failed to produce this result because the membership as a whole are untaught and have believed that giving was volitional rather than mandatory and vital. If the church did her duty in this regard, all segments of the organization would be relieved of money-raising, and could then do the tasks that really belong to their particular phases of Christian work. I am quite persuaded that a local missionary organiza-

tion, young people's society, or Bible school has no standing with Christ as a money-raising agency, and that it is fundamentally unsound to permit them as such to provide money. God deals with each individual as his steward.

The church should be responsible for all educational processes among its members and should organize its forces to produce the desired results. The local church should have an Executive Committee composed of the heads of all organized departments. Three or five members of this United Church Committee should constitute the Board of Education of the local church. The church school should not organize a separate board of education; the whole church should create this. The school should have a faculty meeting.

As organized groups we are not taking our tasks seriously enough to get out of the ancient ruts and the outworn practises of the separate units of which we are composed, units which were incapable of doing each for itself what was needed, but at the same time were unwilling to trust others to work with them in doing a thorough scientific piece of interdependent coordinated and correlated work along fundamental lines.

At this point, some one will rise to say that churches are a democracy. Admitted, but is a democracy perforce condemned to inefficiency? Democracy can be efficient; it must be made efficient. Democracy is surrendered individualism, seeking

through interdependent relations, under a majority rule, the highest good for all.

The local church will continue to be the prey of inefficiency and harmful, divisive ignorance until the democracy into which it has formed itself organizes a thoroughgoing educational plan to cover all its needs in every phase of the life it projects.

43. Religious Education

The average local church needs to pay far more attention to education in order to produce a strong body of intelligent Christian leaders for the church and the world of tomorrow. Elsewhere we have made a study of the religious education conditions of today. Here we desire to present a simple outline fitted for even a small church but capable of being adapted for use by a large church.

Four main lines of endeavor confront us:

(1) *Training for Leadership.* A Christian leader must know the word of God, must know the full meaning of prayer, must have knowledge why there is a divine institution called the local church, what are the duties and qualifications of its officers, and what is comprehended by stewardship.

(2) *Missionary Education.* A child of God can no more grow into the knowledge and practise of missions without definite education than a physical child can grow into the knowledge and practise of how to eat properly. Years of patient instruction and example alone produce a child with a good

digestion and fine table manners. We must begin early to train God's people and prospective Christians in missions.

(3) *Life Work.* Leading young people to particular study of their life purposes and choices.

(4) *Extension Department.* Correspondence courses which take students into educational fields beyond the reach of most of the local churches.

The methods that are used to attain these four main lines of endeavor are as follows:

Group Study Classes, such as those described under the head of Church School, School of Missions, and Officers' Training Council, but also including Young People's Societies, Women's Unions, Women's Mission Circles, etc.

Reading Courses. By this is meant the individual reading of five or more books, generally selected by the national denominational organization, two of which are on foreign missions, two on home missions, and one a book on some such topic as prayer, stewardship, or such a book as "The Bible and Missions," by Mrs. Montgomery.

Bible School Supplementary Courses. Study work planned for time outside of the regular Bible school hour on Sunday.

Church Educational Institutes. Five days of study after 5 p. m. in special subjects under expert leaders for training of prospective workers.

Summer Assemblies. Such assemblies lasting from seven to ten days are becoming quite prevalent

and are of dynamic value to young people and other church workers.

44. Bible School

The experience of the past several decades has shown that we cannot produce a well-disciplined church for the future unless we supplement the Bible school session on Sunday with at least one more hour of teaching. The additional hour of education should be planned for Sunday afternoon or Saturday and every one in the Bible school under sixteen should be enrolled. The classes are carefully graded, the courses of study cover such subjects as Missions, Stewardship, Bible, and the Art of Christian Living. A special corps of teachers must be selected and trained for this educational work, and its value must rank high in the thinking of the parents of the children enrolled. A number of churches have found it best to have the different grades meet at different hours and then follow the period of study with a social hour and often with light refreshments. The cost of the social exercises is met by the church. A supplementary school such as I have outlined lasts about three months and a session in the fall and another after the winter have been found best. One thing is very certain, we must pay more attention to education in the church life if the children are to develop into strong Christian characters. *Of course education will not take the place of regeneration.*

45. A School of Missions

A school of missions is that phase of the local church objective which aims to reach the total constituency of the church through a simultaneous study course of world missionary enterprises and thus enable the students to perform faithfully and intelligently the task of bringing the world to the knowledge of God in Jesus Christ.

The school meets once a week for six or eight consecutive weeks either on prayer-meeting night or preceding the Sunday-evening service. (See "The Church School.") Getting ready is very important. The whole church should be interested and therefore all of the departments should be enlisted in the preparatory work, and the executive heads of them all should be on the committee which has charge of the plans. Four subcommittees should then be formed:

(1) *Committee on Teachers and Topics.* Plan courses of study, procure the teachers, order the books.

(2) *Committee on Promotion.* Make known and attract to the schools all the church constituency.

(3) *Committee on Enrolment.* Secure definite enrolment and see that all enrolled know every needed detail about plans.

(4) *Committee on Housing.* See that study rooms and all necessary equipment is on hand, and care for the comfort of the student body.

46. Small Study Groups

In many a local church the only chance to study a missionary book has been under the auspices of the Women's Mission Circle at their regular meeting hour on ..... afternoon at 2.30 p. m., in the church parlor or some member's home. Only a small percentage of the women enlisted for such a study course. Now it is found wise to make the afternoon study-hour a normal class, so that a group of teachers is prepared for the purpose of enlarging the number of students through many small groups, who meet to study at any hour, on any day, anywhere where two or more people will agree to meet under one of the trained teachers for a study-hour. Many churches put into their budget an ample sum of money to provide sufficient books for all who do not care to buy the book that is to be studied. The books then belong to the church and are loaned to the students during the six or eight weeks' study period.

These small study groups under the auspices of the Women's Union have been known to meet at various hours between Monday, 10 a. m., and Saturday, 8 p. m. Three women living near each other enlisted their husbands, and the six people were provided with a teacher who made the books studied live in the minds of her pupils. The main thing is to enlist the students, then to provide a good teacher for any hour acceptable to the student group.

47. The Church School

Sunday Evening Study Plans

This plan aims to enlist a large part of the local church constituency in a short study course. It does not aim to be just a school of mission study but to offer a variety of courses which will be of value to the various elements in the church. Here is a sample course offered by a Western church:

1. "Bible and Missions," Montgomery.
2. "Church Officers," Agar.
3. "From Survey to Service," Douglas.
4. "Stewardship of Life," Agar.
5. Bible Study.
   Epistle to the Ephesians.
6. "Intercession," Mott.

The teachers are the best that can be obtained in the community. The course runs for not more than six successive Sunday evenings and takes the place of the young people's meeting. The Young People's Society acts as the host and serves light refreshments from 6.15 to 6.30 so as to avoid the necessity of people who have been out going to their homes for an evening lunch. The Young People's Society canvasses the whole church to secure the enrolment and signs up those intending to take any one of the courses, which run simultaneously from 6.30 to 7.30. The attendance is usually quite large when the preliminary work is properly done. The expense of the refreshments and the

printing should be included in the educational item in the church budget. A prospectus used by a church school is shown here.

STUDY YOUR NEIGHBOR—KNOW YOUR DUTY

MISSION STUDY DRIVE

What It Is

We are planning a six-weeks' School of Missions and Stewardship for every member of the First ..... Church and any others who wish to attend.

Time and Place

The sessions will be held for six or seven consecutive Sunday evenings from 6.30 to 7.30 at the ..... Church, beginning January 12, 1921.

Objects

To stimulate stewardship and missionary interest and knowledge among the members; to create real enthusiasm in mission study, and perhaps to inspire some of our young people to devote their lives and talents as stewards to special Christian work.

Organization

There will be classes organized for men, for women, for young men, for young women, for the Intermediate B. Y. P. U., and for the children.

Helps

There will be a real live teacher in charge of each class.

The adult classes will use one of the following books as a guide:

For the men, "The Gospel for a Working World," Ward.

For the women, "The Path of Labor."

For young people, "Ancient Peoples at New Tasks," Price.

For all, "The Stewardship of Life," Agar.

Cost

Each member or each family should have a copy of the book to be studied, which in cloth binding will cost .... cents, in paper .... cents.

To You Personally

The Master enjoined you to send the gospel throughout the world. By knowing something about your neighbor you can reach him with the gospel intelligently. Hence you owe it to yourself to join.

If your church knew more about the peoples to whom the gospel is to be sent it would become a missionary church. Hence you owe it to your church to join this school.

We want you to join with us in this short-term school. It will do you good, help the church and the work of the Master whom you serve.

Committee,

..... *Superintendent.*

MRS. .....

.....

(Detach this slip, fill the blanks, and hand to one of the committee or drop in the collection-basket.)

Name .....

Address .....

Order me (indicate book and binding):

"The Gospel for a Working World" (cloth, paper).

"The Path of Labor" (cloth, paper).

"Ancient Peoples at New Tasks" (cloth, paper).

"The Stewardship of Life."

Some churches have carried out this plan on prayer-meeting night by serving a supper at cost for those attending so that the study period might run from 6.45 to 7.45. This helps to increase the attendance upon the prayer service. A sample enrolment card is shown here.

CHURCH SCHOOL ENROLMENT

I hereby enroll for the Six Weeks' Mission Study Course, meeting at 7.30 each Wednesday night before prayer-meeting at the church. Cost of books, — cents in cloth covers; — cents in paper.

Name .....

Address .....

COURSE: Adult..... Young People's..... Intermediate..... Juniors..... College.....

TEACHERS: Among the teachers will be: Adult Classes, Mrs. ..... Brotherhood Class, the Pastor. Intermediate Class, Mrs. ..... Junior Class, ... Young People's Class, Dr. ..... College Classes at College on Wednesday at same hour to be provided.

Books: "Bible and Missions," "Making Life Count," "Lamplighters Across the Sea," "An African Trail," "Church Officers," "Stewardship of Life."

48. Converts' Training-class

Students of church methods, within and without the organization, deplore the fact that the great

Methodist Episcopal body practically gave up its class-meeting. Much of the present-day strength of that great group, it is generally conceded, grew out of that lay method of training and teaching the converts in the principles of a Christian profession and in the tenets of the church to which they belonged. When analyzed, it is found that no communion really possesses an adequate process of teaching and training converts so that they know the requirements of God, the objective of the church, and the simple practises of Christian living. Perhaps half the membership of the average local church worship with some regularity. Possibly one-third of the organization do some service on behalf of the church and the cause of Christ. Today, after some years of special effort along that line, it may be true that half the members give money for the support of the local church; a less number give to beneficences; only a small percentage tithe their increase. But a meager percentage maintain a family altar, and less than half of the homes having one of the heads of the home in the membership of the church even have a blessing regularly before partaking of the food. The majority of the church-members are undisciplined as to the needed habits of personal devotion.

This recital is not a result of pessimism or destructive criticism, but is fearlessly and lovingly made to show the need of a definite system for the training of converts. The pastor must give his instructions to every new-born soul or incoming

church-member, but that will not suffice. It must be followed by a regular course of teaching and training, under lay leadership. Of course the pastor will project and make dynamic the plan.

49. Officers' Training Council

Any organized group needs a trained leadership in order to produce the best results, and the church is no exception to this rule. One of the real tasks of a pastor is to train and develop a corps of lay officials who will then train and develop the membership. Efficiency is partly the result of accountability, and that is produced by discipline. Discipline comes from habit-forming training. Lay church officers must therefore be produced who will teach and train the membership in habits of personal and public worship, in lives of service, and in the development of a real stewardship on the part of every professing Christian.

Often the wise way to start the training of lay church officers is to form a city-wide or associational council under the direction of the pastors of all the churches. Then when the preliminary work has been done and the danger of too close personal contacts has been avoided, the work can be continued in the local church. This whole question hinges upon the ministry being capable of training the church officials, for it has been found, wherever the plan has been tried, that ninety-five per cent. of the lay workers gladly welcome a worth-while training

course. The small minority who oppose the training should either be retired or put into honorary positions where their incumbency will not affect the efficiency of the organization.

50. Dramas and Pageants

Missionary pageants and dramas are very helpful to young people because they fix in their hearts and minds the characters represented, as well as the historic setting of the missionary scenes enacted.

The main purpose of the pageant or drama is educational, and it should not be used for the purpose of raising money. There is also decided social value in these presentations because people learn to work together.

Having given a presentation in the home church, the young people should be asked to visit some small neighboring churches and there repeat the presentation. In this way the toil of preparation is repaid by the added use that is made of it.

All the national missionary organizations are in possession of the materials to be used in such presentations and are glad to respond to inquiries from local churches.

51. Bulletin-boards

Every church needs a bulletin-board on the outside of the building to tell passers-by what organization is at work therein, and also to tell them some of the outstanding things that are being done by

the forces within. The expense incurred in placing and maintaining such a bulletin-board is well worth while.

A bulletin-board in the vestibule of the church also has distinct value in reaching the membership of the church. Many young people, and others, are capable of making posters which when placed on the board have distinct value along educational lines as well as in publicity. The eye is a great help in fixing worth-while things in the mind. Ingenuity will suggest many other uses for bulletin-boards both on the inside and outside of the church edifice.

52. Literature Secretary

The membership of the church needs to be educated, and literature properly distributed is a great help to that end.

A literature secretary is therefore appointed by the local church, who keeps in touch with the pamphlets printed by the various agencies of the denomination and secures those needed by the local organization, and then attends to their distribution so that their value is impressed upon the recipient.

Some of the churches maintain a post-office in the vestibule, and into each member's box is put the church calendar for the Sunday, as well as other pieces of literature intended for the individual. This is also useful in indicating who was not present during the services of the day, but it is not to be counted as an accurate check upon attendance.

The task of properly distributing the valuable material available in pamphlet form is worthy of the time and ingenuity of one of the most competent church-members.

In some cases the literature secretary cares for the circulation of the denominational publication and secures new subscribers and all renewals therefor.

53. Publicity

Half the members of the average local church do not know what is going on in the life of the organization, nor can they tell why some simple things are being stressed and done. Too much dependence is put upon pulpit announcements or letters written from the church office. In the first case the general public notice from the pulpit is ineffective and is in consequence unnoticed. As for church form letters they are not generally read and often are not even taken from the enclosing envelope. Yet publicity is essential to progress and participation. To be effective church publicity must have the following elements:

(1) It needs to be concise.

(2) It ought to be unusual.

(3) The personal element in it has decided value.

(4) Because it has to do with church and spiritual affairs, it need not be inane but should have imagination in its preparation and some "kick" in it.

CHAPTER V

FORMS

54. Letter of Dismission or Church Letter.
55. Intercession:
    Prayer League.
    Intercessor's Card.
    Reminder.
56. Get Acquainted Card.
57. Field Work Card (Call and Report).
58. Church Attendance.
59. Go-to-Church Sunday.
60. Ballot.
61. Office Record Cards.
62. Pastor's Calling and Mailing List.
63. Request for Church Letter.
64. Information Cards.
65. Calling Assignment.
66. Church Visitor's Report Card.
67. Stranger's Welcome Card.

54. Letter of Dismission or Church Letter

There is a growing conviction that a letter of dismission from one church to another should be true to the facts and not just a perfunctory statement that the member is "in good and regular standing." Too often this statement is not a fact, and only serves to confirm a weak soul in a life that is not Christian. The period of transition is an opportunity to help the individual make a new start in a

new relationship. Therefore the church letter should never be given to the individual, but be sent to the pastor of the church which the individual intends to join. The " good and regular standing " form made it necessary for the minister of the receiving church to ask some very awkward questions or else accept the member without any knowledge of past relationship.

In the past godly men and women have thoughtlessly voted letters to people who were in open conflict with the simple standards of Christian living and church discipline, a thing they would not do in connection with an employee in an office or a helper in the house. Surely one of the most sacred relationships demands the simple truth in order that the future of the individual and the church may be safeguarded. The letter form which follows undertakes to tell the truth concerning a member who is being dismissed by one church in order to unite with another. It helps to correct the dangerous tendency of non-participation and puts a Christian premium upon a real participant as well as maintains a real expectation throughout the church of a simple standard of Christian participation.

CHURCH

To the ..... church of .....

This is to certify that ..... is a member of the church, and at ..... own request is affectionately dismissed to your fellowship and watchcare.

RECORD

ATTENDANCE	SERVICE
Good	Church
Irregular	Sunday school
Non-attendant	Woman's work
Non-resident	Y. P. work.

FINANCIAL

Subscriber	Regular contributor
Non-subscriber	Irregular contributor

By order and in behalf of the church.

Date ...., *Church Clerk.*

This letter is valid for six months only.

Three months after date membership with us will cease, unless this letter is returned with some endorsement thereon.

.....

CHURCH

DEAR BRETHREN:

This is to certify that ..... having presented a letter of dismission from your church, dated ....., was received into the membership of the ..... church of ....., date .....

By order and in behalf of the church.

Date ...., *Church Clerk.*

55. Intercession

Intercessor's Bands

Intercession is one of the great but largely unused forces at the disposal of the church. However, intercession needs to be directed and a simple organization helps to direct it. People are enlisted for a definite period, special objectives are kept before them, and a monthly meeting of the band is held for the reception of new intercessors and the exchange of experiences. With beginners especially a simple form of visualization of the objective is quite helpful. Therefore the following cards have been useful:

INTERCESSORY PRAYER LEAGUE

With the help of the Holy Spirit I undertake to pray at least once a day for the following definite objects:

1. .....

2. .....

3. .....

4. .....

5. .....

Name .....

Address .....

INTERCESSOR'S CARD

(To be returned to the pastor)

To my Pastor:

Believing in the efficacy of prayer, I hereby ask my pastor to join with me in intercession, not only for our own church and missionary activities, but also for those whose names appear on this card. My prayer is that these individuals herein named may enter into full fellowship with Christ and the church.

I understand that this is to be a confidential matter between my pastor and myself.

NAMES

.....

.....

.....

Signed .....

A simple card like this is found very useful with people who are just learning the discipline of the Christian life.

WHEN THE HANDS POINT UPWARD

Lift Your Heart in Prayer

For Your Pastor

The Evangelistic Meetings

John Smith

56. Get Acquainted Card

We are indeed pleased to see you in our Church Home and sincerely hope you will enjoy and profit by the services. Will you kindly make yourself perfectly at home?

"You're only once a stranger at Bethany." It is our earnest desire to "get acquainted" as quickly as possible, and we would be most grateful if you will write your name and address on the stub of this card, tear off, and deposit in collection-box or hand to usher or pastor. Thank you. Come again.

.....

Name .....

Address .....

Are you at present regularly attending church elsewhere? .....

Would you like our pastor to call? .....

57. Field Work Card

FIELD WORK CARD

Name ..... No. .....

Address ..... Phone .....

Reason for this call is checked—

Stranger	Non-subscribing member
Prospective member	New member
Non-attending member	Sick member

Report fully the situation in this case, giving the information on this card below and carrying same over on back of this card if necessary.

Date of call..... .....

Name of Caller.

..... Church, Chicago.

58. Church Attendance

Attendance Ticket—Go-to-Church Sunday

Little tickets similar to the sample underneath are sent to each member of the church the week before a special service is to be held. The church-member fills in his number, as recorded on the books of the church, signs his initials to it to signify that it has been personally brought to the meeting. When this ticket is properly distributed it is no uncommon thing to secure on a Sunday an attendance of seventy-five per cent. of the resident membership.

ATTENDANCE TICKET

..... CHURCH

( ) A. M.? (Check which) ( ) P. M.?

March 20, 1921

No. .....

NOTE: Put this ticket on collection-plate or hand to the pastor or usher.

59. Go-to-Church Sunday

When a Go-to-Church Sunday is worked up, a card like the sample shown here has been used with excellent results:

St. Paul, Minnesota

GO-TO-CHURCH, Sunday, Feb. 27, 1921

I Was There

Name .....

Address .....

Date ..... Tel.....

60. Ballot

At the annual election of officers many churches are now using a ballot similar to that shown here. It encourages the members to participate because the ballots can be left at the church during a considerable part of the day on which the election is to be held. Under the old plan only those in actual attendance upon the meeting held at 8.00 p. m. were able to vote. Whatever helps the members of a democracy to participate in the activities of the divine institution is of great value.

BALLOT

FOR THE ELECTION OF OFFICERS OF THE ..... CHURCH OF ....., ..., APRIL 6, 1921

The ballot-box will be in the Baraca room of the church and will be open from 12.30 to 7.30 p. m. Every member is entitled to vote. In case you cannot come to church during the hours the ballot-box will be open, you may mail your ballot, properly marked and signed, to ....., Chairman of the Election Committee, so he will receive it by noon of April 6, or you may send it to the church by some friend. All ballots sent in must be signed.

Make an (X) mark to the left of each candidate you wish to vote for. Note the number of officers to be elected, and vote accordingly.

The blank lines are for additional nominations if any wish to vote for any others than those nominated by the Committee.

It is the duty as well as a privilege for every member to vote in this election.

DEACONS

For three-year term
Vote for three only

☐ .....
☐ .....
☐ .....
☐ .....
☐ .....
☐ .....

For two-year term
Vote for one only

☐ .....
☐ .....

DEACONESSES

For three-year term
Vote for three only

☐ Mrs. .....
☐ Mrs. .....
☐ Miss .....
☐ Miss .....
☐ Miss .....
☐ Mrs. .....

For two-year term
Vote for one only

☐ Mrs. .....
☐ Miss .....

TRUSTEES

For three-year term
Vote for two only

☐ .....
☐ .....
☐ .....
☐ .....

For two-year term
Vote for two only

☐ .....
☐ .....
☐ .....
☐ .....

For one-year term
Vote for one only

☐ .....
☐ .....

All other officers are for one-year terms

MODERATOR

Vote for one only

☐ .....
☐ .....

For one-year term
Vote for one only
☐ Mrs. .....
☐ Miss .....

Sunday School Superintendent
Vote for one only
☐ .....
☐ .....

Church Treasurer
Vote for one only
☐ .....
☐ .....

Missionary Treasurer
Vote for one only
☐ .....
☐ .....

Church Clerk
Vote for one only
☐ .....
☐ .....

Financial Secretary
Vote for one only
☐ .....
☐ .....

Missionary Secretary
Vote for one only
☐ .....
☐ .....

Head Usher
Vote for one only
☐ .....
☐ .....

If you vote by mail or send in your ballot, sign your name here:

.....

61. Office Record Cards

Office Record Card

An office record card for every individual in the church life is here shown. A small church can use this card with effectiveness.

Name .....
Residence .....
Place of Business .....
Occupation .....
No. in Family .....
No. in Family identified with this Church .....
No. in Family with no Church Connection .....
Position in Sunday School .....
Position in Church .....
Lines of Church Activity .....
Phone .....
Date of Birth .....
Date of Baptism .....
Date of Marriage .....
Date Received .....
How Received .....
Date Dismissed .....
How Dismissed .....
Where Dismissed .....
Date of Death .....
Remarks .....
.....
.....

Information Card

An information card for every individual in the constituency of the church is a prime necessity and grows in its usefulness as time passes. Another form for this purpose is found in Chapter I, paragraph 11.

..... CHURCH

Name .....District .....

Home Address .....Telephone .....

Business Address .....Telephone .....

Member Church? .....Parent of Scholar? .....

Member S. S.?.....Class Approximate Age? .....

Contributor now to Current Expense? .. ..Amount { Weekly ..... Monthly .. ..

Contributor to Benevolences? ....Amount { Weekly ..... Monthly .. ..

Pledge for year ending April 30, 1922. { Monthly .....Ben. { Weekly .....
Current Ex. ..... { Weekly ..... { Monthly .....

Suggested Amount to ask for .....Secured by .....

Remarks:

.....

62. Pastor's Calling and Mailing List

The following form is self-explanatory.

The Pastor is anxious to keep an up-to-date calling and mailing list of ALL WHO ARE INTERESTED in their "..... Church." If he has not called at your home since October 1, and you would like to have him make a special call, will you please sign your name and address here.

Name .....

Address ..... Phone No. .....

Place on Collection Plate or Hand to Pastor or Usher

.....

PASTOR'S INFORMATION CARD

This part of the card may be used to communicate with the Pastor. He desires to be of real service to you and would appreciate and respect your confidence. Please check this card, place on collection plate, or hand to Pastor or usher.

I have a desire to lead a Christian life and would like an interview with the Pastor (Place ..... Time .....)

I am a Christian and desire to unite with this Church

Please send for my Church letter to the address (or Church) I have written on the other side of this card.

Name .....

Address .....

63. Request to Send for Church Letter

A card like this can be kept in the pews constantly and attention drawn to it occasionally from the pulpit.

Please send for my church letter to the address (or church) I have written on the other side of this card.

Name .....

Address .....

A Welcome Card with request for a call placed in the pews or handed to strangers as they enter the church often produces good results.

WELCOME

TO

ALL OUR SERVICES

AND THE

"HOME-LIKE CHURCH"

We wish to know you, and will thank you to put your name and address on attached blank, break off, and drop into offering-plate or hand to pastor or usher.

Do not hurry out at close of service; the pastor and others wish to meet you.

..... CHURCH

.....

.....

.....

(Break off here)

Name .....

Present address .....

Street and No. .....

Home address, if different .....

Would you like to have some one call? .....

64. Information Cards

To gather some information which the pastor can use, the following cards are effective:

..... CHURCH

INFORMATION FOR THE PASTOR

Name .....

Address .....

Telephone, Res. ..... Bus. .....

1. I am a member of ..... Church
2. I am a visitor today only - - - - - - ☐
3. I am not a member but worship here regularly - ☐
4. I desire to unite with this church - - - - ☐
5. I would appreciate an early call - - - - ☐
6. I desire ..... places reserved for Midweek Family Supper - - - - - - - ☐

65. Calling Assignment

Mr. .....

Please call on

Mr. .....

Address .....

.....

(Please tear off and return this card to Pastor)

I have called on

Mr. .....

Remarks .....

.....

.....

66. Church Visitor's Report Card

A church visitor's report card is shown here:

Names .....

.....

Address .....

Ch. and S S. Att.: Irregular.... Dropped .... Causes....

.....

Pres. Mem. .....

Religious Reading: Weekly..... Missions..... Other.....

Gen. Information .....

.....

67. Stranger's Welcome Card

The following stranger's welcome form has been productive of real results. Notice the slogan on it. If lived up to it has decided value.

..... Church

.....

"THE CHURCH OF THE CORDIAL WELCOME"

"If after kirk ye bide a wee,
There's some wad like to speak to ye.
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than ye, may be.
All here hae got their fears and cares.
Add you your soul unto our prayers.
Be thou our angel unawares."

This church welcomes you to join with it in the worship of God. If you are a stranger in the city we want to know you. Tarry and meet the pastor and become acquainted with our people. Please sign below and hand this card to the usher or put it on the offering-plate.

Name .....

City Address .....

My Home Address is .....

I am a member of ..... church at .....

Name .....Phone .....

Residence .....Date of Birth .....

Place of Business .....Date of Baptism .....

Occupation .....Date of Marriage .....

No. in Family .....Date Received .....

No. in Family identified with this Church .....How Received .....

No. in Family with no Church Connection .....Date Dismissed .....

Position in Sunday School .....How Dismissed .....

Position in Church .....Where Dismissed .....

Lines of Church Activity .....Date of Death .....

Remarks .....

.....

CHAPTER VI

GENERAL ITEMS

68. Types of Churches.
69. The Church Office.
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71. Combined Morning Service.
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95. Church Orchestra.
96. Thank-offerings.
97. Church Edifice.
98. The Word of God.
99. Church Calendar.
100. Bibliography.

68. Types of Churches

Apparently some people think that all local churches are alike. But there are types of local churches just as there are types of people. For instance, there is the church in the open country, the village church, the town church, and the city church. All of these types have needs that differ from the others, and each church must be carefully studied before a plan and program can be properly devised for it. Some churches in a village provide just for a Sunday service and a Bible school, others of the same general type provide institutional features that are planned to meet all the needs of all the people for a worth-while life.

City churches can be classified under the following general heads. Suburban, family, down-town, institutional, and semi-institutional. The size of the membership is also a factor of great importance.

In order to be classified properly and understood every church should examine its situation and, upon the basis of the facts thus developed, proceed then to characterize itself. The plan and program of the church will then meet the needs of its situation and type.

69. The Church Office

The church office is a place of business and not a lounging-place for members or officers. Nor is it a place where group meetings should be held, if it can be avoided.

Ample filing equipment is a necessity so that all needed information about the members and their resources are quickly available. Those using the files should be under supervision so that records will not be mislaid or carried away.

A competent office secretary is of great value to the church and minister. She is able to save a large amount of time and energy for the pastor, who is then more competent to give his best efforts to things that he alone can adequately do for the organization of which he is the leader and trainer.

Even a rural or village church should have a place where records can be kept for the use of the workers. Many small churches have a good desk in the rear of the church wherein are kept the financial records, the membership roll, the stationery and supplies, such as pledge-cards, double-pocket envelopes, enlistment cards, etc.

Each officer of the church and head of a department has a key to the desk. The church clerk or a financial secretary is usually given the care of the desk as a particular charge and presides over it after each service with the result that many members pay promptly.

70. Church Music

The music life of the church should be designed as part of the ministry of the institution, and should not be carried out just to gratify the artistic sense or selfish enjoyment of the attendants upon the services. This does not imply that it should lack artistic perfection, but it should primarily be conducive to the spirit of worship throughout the services.

Congregational singing is of dynamic value in any public service, and a good precentor should be provided to lead the people while they sing. This is of particular value in the midweek prayer service where the small attendance often means poor singing and then the whole service is below par.

Audiences should be taught to sing the great hymns of our faith, so that both the words and the music are known and can be sung, if occasion requires, without using a book.

Children's choirs are of great value when proper leadership is provided to train the voices. It has been shown many times that there is a real power of attraction in a choir of children, and even a small church in the open country has enough children who can sing to organize such a group.

71. Combined Morning Service

Many local churches feel the competitive effect of a morning service and a Bible school session

coming after one another. Many people are prone to attend one of the services and then desert the other. Moreover, the length of the two separate services makes it difficult for the smaller children to remain throughout the two meetings, and that necessitates the absence of many parents.

It has been found that a combined service is very effective under many conditions.

The service may begin at eleven in the morning with an assembly by departments which lasts ten minutes. The class period of thirty-five minutes comes next. Then all but two departments of small children assemble in the church auditorium with the minister in charge, and without any introductory service the choir starts the exercises followed by the pastoral prayer, the morning offering, a hymn, and then a short sermon followed by a closing song or hymn. Dismissal should be secured not later than twelve-thirty.

While these exercises are being carried out the small children are being cared for in their departments, which enables the parents to be present in the auditorium. Then the family return home together.

72. Church Sensitiveness

Too many church-members carry a chip on their shoulders and are so sensitive that the working force of the body is rendered quite incapable. A group of men will sit about a table representing commercial enterprises and will in a free manly way

draw attention to shortcomings, to failures, to other elements lacking in the cooperative enterprise, and when the meeting is over they will go out without a person being miffed, and do better work, because of the plain discussion. But in the church meeting too often progress is blocked because to change a certain practise would offend Bill, or to tell John or Mary that they are not making good would be to cause a partisan quarrel. To speak the truth in love or even without love is too often to make difficulty instead of increasing efficiency. Many a church has been rendered impotent in a department because an incompetent individual is in charge, but he cannot be displaced because he or his family would "get mad." Recently I handled a church where one man, long past the days of possible usefulness, held to an official position because "that office in the church has always been in our family."

Unkind words should not offend a true Christian; they should be like water on a duck, it drops off and leaves no mark, but the reverse is too often true and, without consideration of cause or cost, offense is taken at what is said. This should not be.

As a race the church-members of today are too thin-skinned. The church should be one place where we could discuss with common sense and love the relation of the membership to the work of the church and its impact upon the world outside. Sometimes the pastor leads the race toward sensi-

tiveness, but more often he puts up with a lot of foolish criticism while he deals with members who are more like children than saved men and women battling for their Lord.

73. Church Discipline

Church discipline is a lost art in most local churches. Delinquent members are allowed gradually to drop away from participation and are then removed from the roll. This should not continue. A loving effort should be made, by personal visitations from church officers, to keep up the whole membership to a minimum standard of service, worship, and giving.

Discipline is not primarily punitive but corrective. It is of dynamic assistance when done in a Scriptural way and with the exercise of a high type of brotherly love.

Discipline is not possible where there is lacking a good spiritual tone because the personal elements will count more than the standards of faith or the real progress of the household of faith.

The pastor should never lead in the exercise of church discipline. He is God's minister to the bad as well as the good, and he is specially needed to help the unfit and bring them back to fitness for Christian obligations, and when he has been concerned in the actual process of discipline he is often unable to fill the real office of minister to a delinquent soul.

74. Church Workers' Retreat

An effective church in the Middle West for some years has had a retreat for all its lay leaders and workers. Here is a copy of the letter sent out to those who were expected to attend. All but two per cent. of those invited were present. They have usually held the retreat on Saturday afternoon and evening, beginning about 4 p. m., but local conditions should govern the choice of the time and place of meeting.

Great value is positively to be found in such a gathering as the one outlined here. Prayer and intercession occupy a large part of the hours spent together.

DEAR COWORKERS:

"Where there is no counsel, purposes are disappointed; but in the multitude of counsellors they are established" (Prov. 15 : 22).

This is the reason for our Worker's Retreat. By looking over the enclosed program you will get an idea of the supreme importance to our year's work of having a full attendance Saturday afternoon.

Could we do anything of greater importance than thus to withdraw for an afternoon and evening to pray together and plan together for our united program? By this means the workers of every board, committee, or department will become acquainted with the objectives and plans of every other group. We can then proceed together for the honor of our Master who is the Head of the church.

The proposed program for the church and all departments will be presented for your consideration and adop-

tion. Our church never faced a better year. Scores of new families have come into our neighborhood. Our Sunday school promises to exceed by far last year's record-breaking attendance. The young people, Boy Scouts, Camp Fire Girls, the men, and the women are all anxious for a great aggressive advance.

What a challenge! What a chance!

We need every one of the 126 persons who are included among the church officers and committees, the Sunday school officers and teachers, and the officers and committees of the various departments. We are counting on one hundred per cent. attendance.

This includes YOU.

Yours for a Greater Church,

.....

75. The Business Man in the Church

Many local churches possess an unutilized asset in the business man who is a member of the church or congregation. A great number of the most virile and successful business men are in the local church, but the organization does not reveal their presence in the results that are obtained or in the methods that are used to obtain results. The average local church is a poorly financed, badly managed group, but the blame in general does not lie with the minister but upon the people, for the responsibility for production belongs to them more than to the pastor. Too often the pastor is treated as a dependent rather than as a leader, and as a dependent the average business man does not look up to him or follow him. The business man must

help restore the minister to a place of leadership and then allow himself to be trained and utilized for the glory of God and the work of the local church under competent oversight.

The average business man possesses some acumen, selling ability, publicity experience, financial strength, and powers of organization, in all of which the church needs to share in order to do a worthwhile task for the Lord.

76. Moving Pictures

The moving picture has come to stay. We must not allow the world, the flesh, and the devil to capture and use it. Let us make the moving picture an agent of Christianity. Of course a bad picture is bad anywhere, at any time. Good films are obtainable and should be used in many churches on weeknights, and on Saturday afternoons for the children and their mothers. This should generally be financed by the church, so as to make it unnecessary to take up even an offering to pay expenses.

Hymns illustrated by moving pictures have genuine worship value and help to secure participation in the singing by the audience.

Buildings used for moving pictures should be carefully examined so as to provide safety from crowding or fire.

Missionary movies are now being produced by denominational agencies, and at small cost can be procured from the various headquarters. The pur-

pose of using moving pictures in the church should not be to produce money but to spend it for a worthwhile social, educational, and missionary objective.

77. Filling the Pews

It is the pastor's duty to fill the pulpit and not the pews. It is the duty of the deacons to see that the membership of the church are in attendance upon the worship life of the church.

78. Two Ministries

Every church must have two ministries if it is to be successful: First, the ministry of the word by the pastor; secondly, a lay ministry that seeks to do good unto all men in the household and about it, which is carried on by every church-member participating. To "hire a preacher to do the work of a church" is to fail as a church because no pastor can do alone what is required to build up a strong household of faith unless the lay members do their full share of personal and loving ministry each with the others.

79. Missions

A proper understanding of the word of God puts the program of world salvation into the chief place in the life of a believer. It would, therefore, seem impossible to reject Christ's program of missions and receive the Lord Christ as a Saviour, because to reject the main purpose of his life is to reject

him. The church of today is missionary in name only. About half the membership of the average local church give something to mission work but less than ten per cent. of the members ever turn a hand to give the gospel to the unsaved peoples that live in the cities or neighborhoods in which the various churches are working.

Existing conditions are the result of a failure to educate the children in the various departments of the church and also a result of allowing people to come into the church-membership without instructing them in the essentials of a saving belief.

The local church must now plan carefully to avoid the mistake of the past and in the future provide such thorough educational opportunities that every one in the life of the organization will be prepared for the duties that are involved with membership in the church.

80. Social Life

A well-planned social life for all the elements comprising the church constituency is a necessity. The gospel ministry is to the whole of life and not just to one phase of life called the soul. To superimpose a prayer and worship habit on a sinful worldly social practise is to make a farce of Christianity. It is generally true that you can tell the direction of a life if you know its social activities. The social life program should aim to meet all the needs of all the people except that the dance and

card-playing cannot find a place in a safe Christian program. Many churches have solved the worldly demand for the dance and card-playing by providing worth-while substitutes that did not endanger those participating.

Too much social relaxation is a dissipation, but not enough within church circles leads many to find amusement outside where the results are often harmful to the young or easily impressed. It is not wise or truly Christian to forget that laughter is more primary in life than prayer. We are told a great deal about how Jesus sought people in social circles and found thereby a way to their inner life.

The church must provide ample moneys to cover the cost of all social activities. It is ruinous to the spiritual and social life of the household to make the social activities a source of profit or even to have them produce any revenue from the participants. When the social life items are included in the church budget then every member contributing is bearing a share of the total cost. Of course it is taken for granted that the local church is building up a sense of discipline that will within a few months produce every member as a giver of record, his giving proportioned to his prosperity. Then no one is getting what has not been proportionately provided for out of the Lord's money in one's stewarding.

Every local church should have a Social Committee whose duty it should be to correlate and

direct the social activities of the whole church. This committee should see that ample funds are provided for their purposes in the church budget.

81. The Family Altar

The local church must help its membership to establish and maintain a family altar in every home. The place to begin is in the homes of the lay spiritual officers, and often the pastor must do the actual work of establishing Christ in the homes. One pastor preached several sermons upon the subject, then early one morning he appeared at breakfasttime at the home of his senior deacon and there and then helped the family to start the practise of reading a short passage of Scripture, repeating in concert the Lord's Prayer, and joining in a short prayer voiced by one of the family. Before long the pastor had visited the homes of all his leaders and done a similar service for them. The practise then spread rapidly because the lay leaders helped to push it.

The Bible should be used for the Scripture reading. Then one of the many fine books of selected short readings and prayers can often be used with very good results.

Brevity and earnestness are the elements of success in this practise.

82. Flower Calendar

Each year a certain church publishes "A Flower Calendar," and each Sunday in the year some one

provides a memorial for a loved one by means of flowers for the pulpit and platform. The Flower Calendar Committee then see that the flowers reach some of the sick or shut-in people in the constituency of the church.

The value of the above practise is threefold: It enables some family to recall to mind a loved one: it provides a beautiful decoration for the pulpit: and, best of all, it keeps alive in the hearts and minds of the church people the need of a ministry to the sick and afflicted in their midst.

83. Criticism

Fear of criticism is very often a confession of failure on the part of the leadership. The voice of the people should always be given due heed when it is the voice of the church and not just the noisy criticism of a few objectors. To allow a few critical souls to govern the policy of a church is unchristian and unwise.

84. Cooperation

A local church is a Christian democracy. It is made up of individuals who are supposed to have sought and found Christ as a personal Saviour and then banded themselves voluntarily together the more perfectly to do his will in serving a world. A majority rules in the local organization unless something has gone wrong. A minority is Christian, even though outvoted, when so far as conviction

allows they cooperate in all the work of the organization.

85. Ministry Unfettered

The pastor must be set free from the financial dependence of past days. His salary must be adequate to his needs, even generous. No one must withhold giving because of like or dislike of the minister.

Once freed from financial dependence the ministry has larger capacities for service, and therefore every church should make up an adequate budget and then secure pledges from every member so that the total needs of the church are met by reliable pledges.

86. Tithing—Tithers' Bands

The solution of the financial problems of the church lies in securing the Lord's servants as stewards of all that is entrusted to them. A good place for a steward to begin his administration is with his money. At least a tenth of his income must be set aside for the Lord's work. The card shown below has been found very useful in helping to form a tithers' league in the local church.

TITHING

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of

heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3 : 10).

What is my tithe?

It is a minimum of one-tenth of your income.

What is my income?

It is your profit after paying the necessary expense of your business.

Suppose it costs you ten cents to raise a bushel of potatoes, and you sell them for sixty cents, your profit would be fifty cents, and one-tenth of fifty is five, therefore your tithe would be five cents.

Put the tithe of all your income into box marked "The Lord's Money," and use this money to support your church and to send the gospel throughout the world.

PLEDGE. I will prove the Lord's faithfulness by tithing my income for sixty days. If the results are satisfactory, I will join the tithers' league of this ..... Church.
Signed ..... Date ....., 192..

87. Spending the Church Dollar

It is often wise for a church to examine publicly how it is spending the Lord's money paid into the treasuries of the church by individual members. If the church has its permanent equipment, at least half of every dollar should be given to missions or beneficence. If the local church is paying for a building, then it may be necessary for a time to put only a third of every dollar into missions and beneficence. One-third of every dollar will then be put into the building fund for the needed length of time, and the other third will go for the support

of the local church for what is known as current expenses. If the church has its permanent building, then half of its income, to start with, may well go for current expenses; but as the giving power of the individual members increases the percentage of the dollars used for current expenses should diminish and that for missions should increase. No church should ever allow itself to support one phase of the Christian enterprise at the expense of some other phase. Not to do the fair thing by missions is to injure the local enterprise through contracting the vision of the people and thereby killing the incentives to spiritual giving. On the other hand, to give so much to missions that the local work suffers, because the people have not the money to give for local expenses, is sooner or later to cut off giving for the world enterprise, because the work of the local church is not dynamic enough to produce a well-developed Christian living. My experience would lead me to say that all regular causes, such as current expenses and missions, should be presented in a unified double budget, at the same time, to each church-member, so that they might intelligently distribute the Lord's money according to the wisely planned needs of the local and world situation.

88. Church Budget

Every local church should make up an annual budget in two sections, one for current expense and the other for missions, and then after a thor-

ough educational campaign with the church-membership an Every-member Canvass should be conducted. (See "Modern Money Methods.")

89. Every-member Canvass

The details for a financial canvass will all be found in "Modern Money Methods," and as this volume does not deal in particular with church finance, the directions for such a canvass are not repeated here.

90. Double-pocket Envelopes

A well-made double-pocket envelope in sets of fifty-two, one for each Sunday in the year, is the most effective method for collecting the moneys subscribed for church support and for missions. Such an envelope can be procured through the denominational supply house, and it has a distinctly educational value.

91. Statement Blanks

Every church, large or small, in the city or country, should send to each member a quarterly statement concerning the status of their pledge for current expense and missions. (See "Modern Money Methods.")

92. Money-making Devices

No local church should waste the time and energy of the members by putting them to work in social

or commercial affairs, such as suppers, entertainments, fairs, or rummage sales for the purpose of earning profits to provide for the financing of any department of the local organization or its missionary enterprises. The time and energy of Christian workers is too valuable to waste on earning money. The only money the church should seek is that which is given as an act of worship by the people who love God and seek to do his will.

Money-earning devices destroy spiritual resources very quickly, besides which they are virtually breaking the law because all church property is exempted from taxation on the ground that the organization controlling it is in the business of serving the public without profit-seeking. Therefore, when the restaurant, the bakery, the public-amusement place, or the dry-goods store have paid taxes as profit-seeking enterprises, and the church has been exempted from doing so, and then goes into profit-making enterprises, it is, to say the least, not a fair transaction, if it is not criminal. A pedler pays a high license daily to protect established merchants from irregular competition, but I never heard of a local church paying such a fee when they competed in an irregular manner with those same merchants. The church must keep herself above reproach in such matters.

93. Minister's Salary

When a church underpays a minister it starves itself. A minister's salary is an investment which

returns good dividends to every investor. Here are the reasons why the pastor needs to be paid more than the average income received by his members.

(1) *He must dress well*, better than the people he serves, or they will be ashamed that he represents them. Clothes cost money.

(2) *His house must recommend his church* to the community. The minister's home is more or less of a public place, and it must fit the standing desired by the church in the community. Furniture and fittings cost money.

(3) *He must read.* If the pastor only reads what his people read, they will soon tire of his preaching. He must read his Bible and then read widely in good books, magazines, and papers to get new applications for the word of God. Reading matter costs money.

(4) *He must travel.* He needs to get away constantly into new environments in order to give his people wide visions and new areas of thoughts about God and his truth. Therefore, he should constantly go to the near-by ministers' conferences and to denominational meetings. He cannot go without money to pay his expenses.

(5) Constantly *he is called upon to give* where his members are not called upon to pay out money. A pastor should lead his people in giving. He must first receive if he is to give.

(6) *He must be able to meet easily the needs of his family* for an education and for insurance pro-

tection. A worried man is a poor pastor. A poverty-stricken pastor is not able to do his best work.

We must conclude therefore that it is a good investment for the Lord's people to provide an adequate income for the pastor of the local church.

94. Corresponding Clerk

To care for absentee or non-resident members a corresponding clerk should be elected. His duty should be to keep in correspondence with every member of the church who resides outside the physical bounds of the local church parish.

95. Church Orchestra

Even a small church in the open country should have an orchestra. People who can play various musical instruments are to be found everywhere, and a well-trained orchestra is a decided help in the Bible school session, the midweek prayer-meeting, the Sunday-evening service, the young people's meeting, and all of the social gatherings in the life of the church. The church should provide money enough in its budget to pay for whatever music is needed and for the payment of the leader where that is necessary.

96. Thank-offerings

No church should ever dam up the tide of individual giving. It should be constantly possible for any child of God to give to the cause of Christ.

But begging is very detrimental to worship giving. The church therefore should cease to make constant appeals for money in the public services, and instead should put into its program of the year about four thank-offerings. A good publicity and educational campaign should precede the taking of the offering, but no personal solicitation should be allowed during the process. Of course such thank-offerings are in addition to the regular individual weekly giving of all the membership of the church.

97. Church Edifice

The outside appearance of the local church building is a matter of prime importance. To allow it to fall into decay is to discredit the cause of Christ and the membership of the church. To maintain the building in an attractive, well-kept manner is to help establish the value of the institution in the minds of those who see it constantly.

Ofttimes the building is in good repair, but the lawn and grounds around the edifice present a dilapidated, unkempt condition that is disgraceful.

Every church edifice should bear on it, in a conspicuous place, a good-sized sign which tells all who pass by what manner of people worship God therein and when the services occur.

98. The Word of God

It is believed that all of the matters contained in this volume are in accord with the plans and pur-

poses of the Lord as revealed in the Bible. The basis of every successful local church is conformity to the known will of God. When a divine institution builds upon that basis, though progress may not be as marked as may be shown by some other organization that will do anything to get members, in the long run the stability and strength of the rightly built local church will prove the value of conformity to the will and way of the Lord as revealed in the Book.

99. Church Calendar

A well-prepared church calendar is worth all that is costs, provided the pastor makes proper use of it.

To provide a calendar containing all the appointments of the week, and then use ten minutes of the hour of worship in announcing those same things is to waste the time of the congregation and vitiate the use of the calendar.

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